NATIONAL COUNCIL

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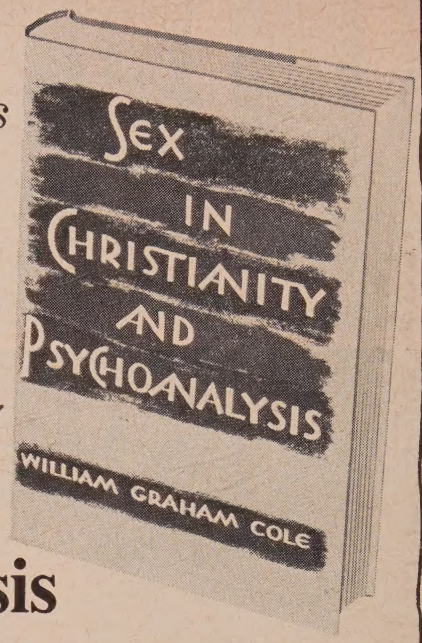

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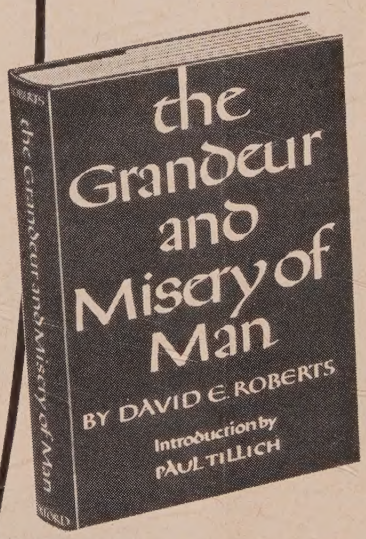

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To do for the churches such cooperative rk as they authorize the Council to carry in their behalf.

To continue and extend the work of the erdenominational agencies named in the eamble of the Constitution, together with h additional objects and purposes as the urches through their representatives in Council from time to time agree upon.

To encourage fellowship and mutual nsel concerning the spiritual life and ious activities of the churches.

To foster and encourage cooperation ng the churches for the purposes set th in this Constitution.

To promote cooperation among local rches and to further in communities, es or larger territorial units the develent of councils of churches and coun of church women, in agreement with Preamble of this Constitution.

To establish consultative relationships h National Councils of Churches in er countries of North America.

To maintain fellowship and cooperation h similar councils in other areas of the rld.

To maintain fellowship and cooperation h the World Council of Churches and h other international Christian organiions.

THE COVER

Mrs. James D. Wyker, Mt. Vernon, O., , retiring president of United Church men, congratulates the new president, s. T. O. Wedel of Washington, D. C., the Seventh National UCW Assembly in veland, O., November 7-10.

Vol. V. No. 10, December 1955

National Council OUTLOOK

Publication of

National Council of the Churches of Christ in the U.S.A.

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In this issue . . .

	Page
A Vast Power for Good *by Geraldine Sartain*	4
Urge Peace Action by Churches	7
The Churches Respond to the Nation's Needs *by Nancy Lawrence*	8
"I Was a Stranger . . ." *by Mildred H. Taylor*	11
The Town's Industries *by Cameron P. Hall*	13
Is Intellectual Freedom Dead or Alive? *by David Sageser*	15
Five Years of Progress: An Appraisal by Church Leaders	16
Making Their Dreams Come True *by Stanley Matthews*	18
The Public Schools: Bulwark of Democracy *by Donald C. Bolles*	20
Revolution and Reconciliation	21

The Index of the National Council Outlook *for* 1955 *appears on pages* 31-34 *of this issue.*

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A VAST POWER FOR GOOD

Opening service of UCW Assembly in Public Auditorium, Cleveland, O., on Nove

UCW Assembly Spotlights a World in Revolt

By GERALDINE SARTAIN

THE cooperative church women's movement has come of age.

A look out of themselves, beyond their own church on Main Street, beyond America toward the strifes and storms rending the Asian and African world was the most significant change noted by long-time officers and many of the 3,000 delegates as the Seventh National Assembly of United Church Women passed into history. (Cleveland, O., November 7-10)

UCW is a general department of the National Council of Churches.

An insistent note of world revolution ran through the addresses, panels, symposiums and even through the ponderings of 200 consultation groups — the heart of the assembly, out of which was born the assembly platform.

Hope was not absent, however, for in emphasizing the assembly theme from Ephesians—*The Working of His Power,* participants pointed out that the words of the Gospel hold promise of harmonious Christian work and life to millions around the globe.

Newly elected president, Mrs. Theodore O. Wedel of Washington, D.C., put into words the new consciousness of the world-wide cooperative movement that so obviously swept the assembly.

"This is the most significant moment in our 14-year history," she said. "While still aware of the importance of our local concerns, our place in the international picture came alive for us here, perhaps for the first time."

Reflection of this for the years ahead lies in portions of the platform dealin with the call for disarmament, peacefu use of atomic energy, revision of th McCarran-Walter immigration act, oppo sition to universal military training i cluding the compulsory reserve systen ratification of the Genocide Convention adoption of the U. N. Human Right Conventions, and consistent support b our government of self-determination b all non-self-governing peoples.

Further, the assembly took a stan on matters of world-wide concern i resolutions that urged local council of church women to participate i the growing ecumenical pattern tha strengthens the Christian church, an to study the "new concept" of th church's world mission.

On national matters, resolutions re jected "legal censorship" of movies, ex

The UCW presidents—(left to right) the new president, Mrs. T. O. Wedel; the retiring president, Mrs. James D. Wyker; her predecessor Mrs. Harper Sibley; and Miss Amy Ogden Welcher, the first to hold the office of president of the organization.

Citations for outstanding Christian citizenship went to t 56 women from 17 states. They include three Congresswo eight state assemblywomen and three judges, as well number of municipal office-holders and school board mem

ehalf of the board of managers of United Church Women, Helen Kenyon, former moderator of the Congregational tian Churches, presents a silver bowl to Mrs. James D. er in appreciation of her devotion and service to UCW.

Nine women educators from union colleges in Japan, Korea, Pakistan and India took part in a panel discussion on "Women in Partnership around the World," chaired by Miss Leila Anderson (right), National Council assistant general secretary.

essing belief "in freedom of communications including press, broadsting and films" and urged church omen to acquaint themselves with the upreme Court decision declaring legal nsorship to be unconstitutional"; ged attention of church women to ore intelligent listener interest in dio and television especially to inrm themselves on "pay-as-you-see" TV; lled upon Christian women "to prost every incident abridging or denyg the rights of individuals or groups", participate in political life, to study uses of juvenile delinquency, and to an a co-operative, co-ordinated proan for reaching the unchurched.

The resolutions and an introductory tement constituted a message to the re than ten million Protestant and stern Orthodox church women affiliwith the national organization ough their denominations' membership in the National Council of urches.

Much of the world outlook flowed turally from the active participation 41 distinguished overseas visitors m 21 countries including educators, ial and civic workers who reported the vast social forces tearing their ntries apart.

Their contribution was recognized in the platform's opening statement:

"Their presence has given us a new vision of the mission of the church. . . .

"We see a world in revolution, but Christian women, committed to a revolutionary Gospel of brotherhood under God, are not afraid.

"This revolution presents . . . an unparalleled opportunity . . . to help mold the pattern of tomorrow's world."

But the task cannot be accomplished by "half-hearted and apathetic Christians."

"We face the fact that the mission of the church demands an unfailing witness in our daily lives . . . in the places where we work and in every contact with our fellows."

The same world-wide crises and the church's task were the subject of five formal addresses and a number of reports. Retiring president Mrs. (the Rev. Dr.) James D. Wyker set the tone of the assembly in calling the women of the world to help restore the glory of the early church when it was — People.

"When the church loses sight of people and their needs, it begins to die," she declared.

Speaking with deep feeling on *Glory in the Church,* she told of the strength and soaring faith shown by the Christian women of East Berlin and by members of the "younger" churches in Asia and Africa.

She declared that the day of the white man's domination is over and that women around the world are demanding freedom for themselves, too.

Mrs. Wyker's emphasis on the emancipation of women that is accompanying the revolution is an index of a growing preoccupation in cooperative church groups and in some denominational bodies. At the world level it has been reflected by the creation in the World Council of Churches of a Department on the Cooperation of Men and Women in Church and Society.

From Geneva came the woman who heads that department — Mlle. Madeleine Barot — to tell American church women that their need to be accepted as "co-workers" with men is "the burning question" in Asia, Africa, Latin America and in parts of Europe.

"Most of the churches have long recognized the good work done by women," she said, "but men need to accept women as real partners and to give up the practice of running the world alone."

Dr. Eugene Carson Blake, president

Day of Prayer funds made possible this fully-equipped unit" for use by missionaries in the Mau Mau country in Mrs. Stuart Sinclair, World Day of Prayer chairman, prerys to Miss Hazel Anderson, foreign missions executive.

Every afternoon a "book party" was held, where the authors of the day autographed their books. Dr. Rachel Henderlite, who wrote "A Call to Faith," and Dr. James H. Robinson, author of "Tomorrow Is Today," are standing at the extreme right.

of the National Council of Churches and stated clerk of the Presbyterian Church, U.S.A., touched the question from the theological point of view. He labeled the use of Biblical injunctions in order to keep women in an inferior position as a "misinterpretation of the Bible."

Quoting from II Corinthians: "Let your women keep silence in the churches," he suggested this admonition not be taken literally in the 20th century world so widely different from first century Greece.

Mrs. W. Murdoch MacLeod, general director of UCW, reminded the women of the world that the scriptural "Go ye unto all the world" was said "to men and women alike."

While some Protestant communions vote freely for the desegregation of the races, she said, they "persist in the spiritual segregation of women."

On the question of Communism — one of the burning issues in today's world — several notable speakers agreed that revolution stalks the world because aspirations of the masses for justice, independence, and bread have not been understood or met by the Western world whose very Christian doctrine of the worth of the individual helped trigger man's discontent.

In the meantime, Communism has seized the initiative, they said, and poses as the defender of freedom.

Speakers agreed, too, that today the Western world must not be lulled by the smiling face of the Soviets displayed at the historic "summit" conference.

Mrs. Franklin D. Roosevelt said unequivocally:

"Unless we constantly fight communism on the economic, cultural and spiritual fronts, we are apt to wake up some day and find a Communist world. The Soviets' ultimate objective is still world communism."

Both Mrs. Roosevelt and Chester Bowles, former U. S. Ambassador to India, and former Governor of Connecticut, gave recognition to President Eisenhower for bringing about a changed international climate. Bowles warned, however, that "the new Russian strategy may be more dangerous than anything Stalin ever envisioned. . . . American politics, which seemed narrow and inadequate a year ago, are now far more seriously outdated."

Bowles deplored the fact that in the face of "the raw material of revolution — poverty, injustice and exploitation — many Americans denounce all proposals for change as alien, dangerous and incomprehensible."

The former Ambassador to India declared that a peaceful world can only be achieved by reaching an understanding with the masses of mankind. This means that America must apply to the

Mrs. T. O. Wedel, new head of UCW.

Mrs. George Sembeguya of Buganda in Africa, brings a contribution for the Connecticut flood sufferers.

world "some of Lincoln's democratic faith. Then the people of the world will reach out their hands to us in new confidence and in friendship."

Similarly, Rev. M. A. Thomas, pastor of the Mar Thoma church in Travancore, India, and Dr. James H. Robinson, pastor of New York City's famed inter-racial Church of the Master (Presbyterian), pointed up the intensity of the demand for economic justice among the peoples of Asia and Africa.

Dr. Thomas warned that "democracy won't have a ghost of a chance, unless there is a radical economic and social readjustment."

"The half-starved millions in Asia," said Dr. Thomas, "prefer four sandwiches to the four freedoms."

Dr. Robinson suggested that the leadership of sociologists, psychologists, economists, businessmen, labor leaders, and theologians is needed rather than the services of politicians, generals and diplomats.

The New York clergyman outlined a 3-point action program:

1. Commit our most dedicated, ablest and best-trained young men and women to demonstrate democracy.

2. Take our friends into decision-making.

3. Share U. S. wealth and living standards, "pledge our lives and our fortunes to secure peace and freedom for the world."

Dr. Robinson noted that virtually every social advance had its genesis in the Christian gospel and that "the Churches had a Point IV and a technical assistance program to the underdeveloped areas decades before the U. S. government or the U. N."

Another Protestant leader voiced a strongly worded plea for understanding the heart of the Christian task. Dr. Herman F. Reissig of New York, international relations secretary of the Congregational Christian Churches, asserted that the Christian church is "person-centered and judges with passionate, almost fierce devotion, cultures, ways of life, economic systems, governments, racial practices by their service or disservice to human beings." He labeled nationalism as "idolatrous pride," and asked, "On what authority do we condemn UNESCO for daring to suggest that we are something more than American citizens?"

In a symposium on aspects of church life, Dr. Stanley U. North of New York, general secretary of the division of church extension and evangelism of the Congregational Christian Churches, charged that denominational competition among Protestant churches has resulted in failure to provide an adequate ministry for a large segment of the American public, while hundreds of rural communities are "overchurched" due to sectarian zeal.

Denominational conduct has sometimes been "on the level of competing chain stores and gas stations," despite the fact that denominationalism, as such, "is not particularly meaningful to a large portion of the American people," declared Dr. North.

Rev. Mrs. Jorge Quismundo, Philippine missionary to Indonesia, another symposium participant, reported on a new missionary venture by which the United Church of Christ in her homeland sent her to Indonesia as a missionary and a fraternal worker in the new Theological School for Eastern Indonesia in Makassar, Celebes.

A discussion of the Japanese Christian church by a long-time youth worker rounded out the symposium. Seventy-five to 80 percent of the members, Rev. Gertrude Feely revealed, are convinced, eager young persons.

So eager are the small groups of adult Christians that their boys and girls marry each other and establish Christian homes, that the Christian women's societies in Kobe are giving Cupid an assist. They have set up a marriage bureau from which constantly step forth many happy couples, hand-in-hand.

Some of Miss Feely's and other speakers' findings were underscored by nine

(*Continued on page* 22)

Urge Peace Action By Churches

THE nation's Christians who pray for world peace will have to get out and work for it, too, if it is ever to be achieved.

This urgent demand for concerted, intelligent action by American churchgoers keynoted major speeches and deliberations of the fifth annual one-day Assembly of the Division of Christian Life and Work, held last month in Cleveland, O.

Dr. Walter W. Van Kirk told the 200 church leaders assembled for the yearly National Council conclave that the time has come for Christians "to exercise their influence in the halls of government."

The executive director of the NCC's Department of International Affairs outlined a five-point "imperative" action program for peace, calling upon the nation's churches to:

1. Insist that American foreign policy be projected within the framework of the United Nations, and for purposes consistent with the UN charter.

2. Press for continued search for a trustworthy and politically acceptable system for the reduction and regulation of armaments, including weapons of mass destruction.

3. Support government efforts to achieve international cooperation in developing the peaceful uses of atomic energy together with a "thorough examination of the social and economic factors related to the distribution of economic powers."

4. Work for continued government economic aid and technical assistance to underdeveloped areas, both bilaterally and in cooperation with the UN.

5. Support programs which identify the United States with the aspirations of subject peoples for self-government.

Jerry Voorhis, Chicago, a former Congressman from California, in developing the same thesis, urged the churches to encourage their members to stop voting by habit and prejudice or "blind party regularity" and take their Christian convictions into the polling booth with them.

Executive director of the U. S. Cooperative League, Voorhis, in an address to the Assembly's luncheon meeting, challenged the church leaders to work for development of a world institution which would "place in the hands of all mankind the decision as to whether or not a war of human extermination shall be fought.

"Only when the will-to-war of any part of humanity has been subject to the will-to-life of all humanity is the Christian's obligation to this generation fulfilled," he declared.

AT LIFE AND WORK ASSEMBLY—(left to right) Dr. G. Merrill Lenox, Michigan Council of Churches; Dr. F. Eppling Reinartz, United Lutheran Church; and Dr. Walter W. Van Kirk, NCC's Department of International Affairs.

Speaking on the general topic, "The Church and Civic and Political Life," Voorhis' plea climaxed an address in which he urged churches of the U. S. "to set Christian goals and objectives, outline Christian methods and turn the light of Christian truth on evils that divide men or stifle their soul's growth."

A panel discussion in the afternoon took up the same insistent note. Dr. G. Merrill Lenox, executive director of the Michigan and Detroit Councils of Churches, declared that Christians should enter politics and other fields of public service "with just as deep a sense of Christian vocation as that with which they would enter the ministry or missionary service."

Some people shy away from politics because it is "unjustifiably considered a less dignified area of service than some other vocations," the council executive said. It is the job of both local churches and councils of churches, he asserted, to apply the teachings of the Christian faith in all relationships in life.

In specific reference to some of the problems on the international scene Dr. Van Kirk, who addressed the concluding dinner meeting of Assembly delegates, called for an immediate U. S. inter-faith conference to seek a solution to the Arab-Israeli crisis.

"The time has come," Dr. Van Kirk asserted, "for representative Christians in the United States to sit down, either separately or jointly, with responsible leaders of the American Jewish community and American nationals of Arab extraction, in an effort to determine what steps, if any, can be appropriately recommended to the State Department looking toward the resolving of the political, economic and cultural tensions of the Middle East."

Keystone of all work for peace, the Methodist clergyman declared, is the United Nations, and support of it is "indispensable to the peace and security of the United States." He warned against by-passing the UN in the belief that the causes of peace and security can best be served through private political conversations outside it.

History gives little support, he noted, to the idea that peace can be won permanently through *"ad hoc* balances of power or by arrangements designed to achieve a precise matching of political and military strength between nationals on opposite sides of the power struggle."

Elaborating on the second step in his five-point program, Dr. Van Kirk voiced a plea that the U. S. maintain a fluid position in its discussions of an international system for the reduction and regulation of armaments and cautioned against statements "which unalterably commit it to a certain course and cannot be modified except at the cost of national dishonor."

Dr. Van Kirk praised President Eisenhower's recent suggestions for an exchange of military blueprints and reciprocal aerial reconnaissance.

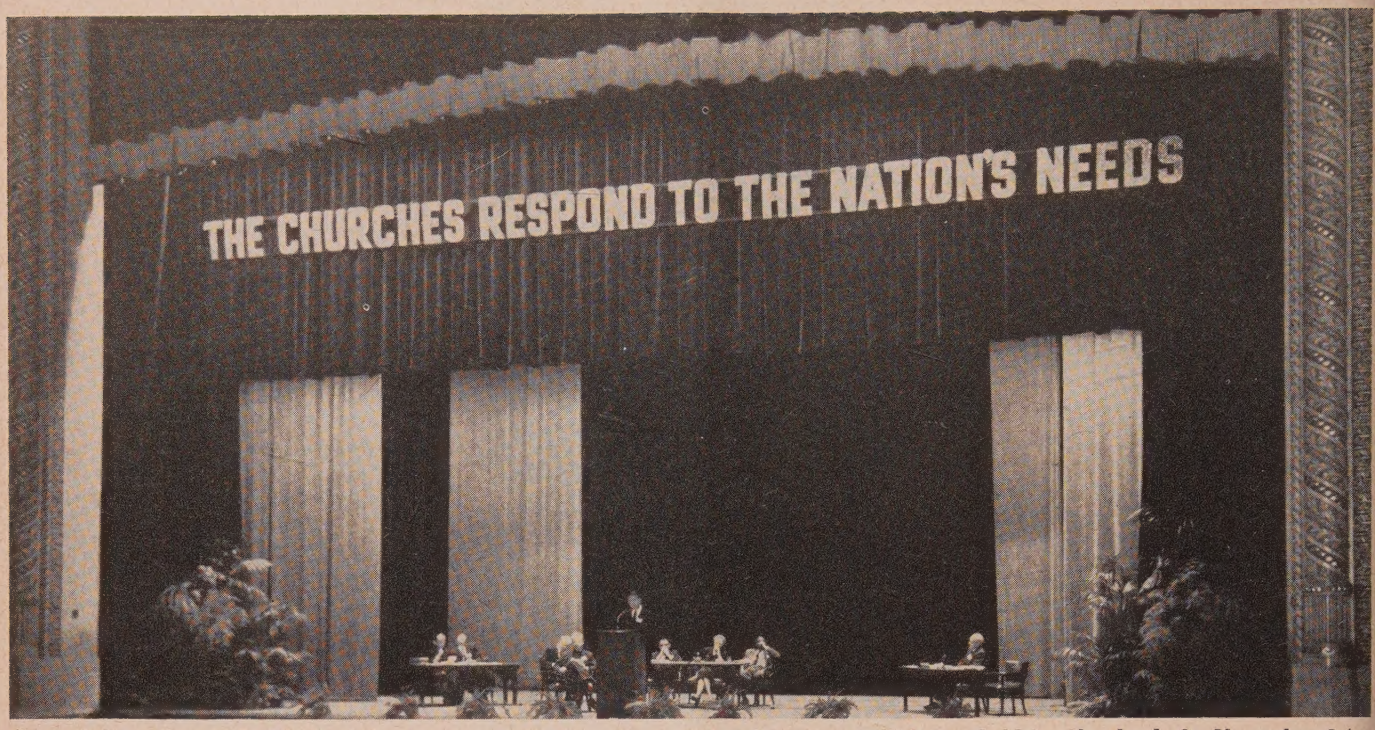
Of parallel importance, he added, is continuation of U. S. economic aid and technical assistance programs to underdeveloped areas, both bilaterally and in cooperation with the UN.

Dr. Van Kirk acknowledged that Christians often find themselves in a quandary in their work for world peace because they must support "partial solutions which are not ideal solutions." But not to support them because they do not embody the ideal "in the absolute sense is to yield by default to those forces which are hostile to ends for which Christians strive," he warned.

The churches must become more articulate in the area of social action, he demanded, "despite the preachments of those theologians who . . . have magnified the frailty of humans to such an extent that vast numbers of Christians despair of effective social action in the here and now."

"Give the Communists this world and they are quite prepared to give the next one to the theologians," he added.

(*Continued on page* 24)



A panel discussion at the National Conference on the Churches and Social Welfare, which was held in Cleveland, O., November 1-4.

By NANCY LAWRENCE

AMERICAN Protestant churches have been called upon to match their traditional deeds of Christian charity with a wide and rapid extension of their social welfare services to cope with tremendous new needs in the nation's changing society.

In a 2,500-word "Message to the Churches" 1,500 U. S. clergy and social welfare workers, convened for the first National Conference on the Churches and Social Welfare (November 1-4) in Cleveland, O., called upon church people to extend "personal deeds of kindness" into "a highly organized system of social and health services."

Summarizing the findings of the four-day, history-making conference, the message noted that "immense social and economic forces are at work in our time, changing our American culture and the very setting of that culture."

The representatives of 21 cooperating Protestant communions and their welfare agencies across the country recognized government as a partner in social welfare, to meet the "increasing welfare demands" caused by "the complexity of modern living."

This section of the message, inserted after considerable debate in conference sessions, noted that "what the churches have taught — responsibility for one's neighbor — the nation now accepts."

The message recommends that:

Every Protestant welfare agency belong to a council of social agencies.

Every local church set up a community services committee or a social education and action committee, and

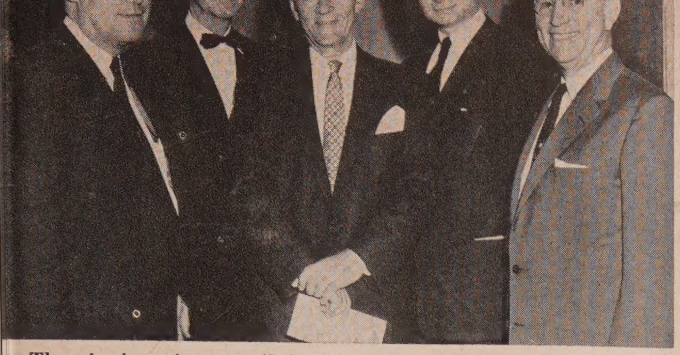
Every council of churches maintain its own welfare department.

The denominational representatives, plus a host of delegates of councils of churches and church women from most of the 48 states, met together in a total of 150 separate meetings, including six plenary sessions, two of which were open to the general public, and 120 smaller groups dealing with specific problems in the social welfare field.

The plenary sessions were highlighted

Dr. Roswell P. Barnes (left), National Council associate general secretary, discusses a point of his address with

Dr. W. J. Villaume, rear, conference director, with Miss Emma Burris, Methodist Committee on Home Missions Institutions; Miss



The citation-winners—(left to right) Dr. Russell L. Dicks; Dr. John L. Mixon, of the Church of All Nations; Dr. Leonard W. Mayo; Professor John C. Bennett and Dr. Robert F. Thomas.

Dr. Eugene Carson Blake (left), president of the National Council, and Bradshaw Mintener of Washington, D. C., Assistant Secretary of Health, Education and Welfare.

by a number of major addresses by outstanding church and welfare leaders.

Opening the conclave Monday morning, conference chairman Dr. Leonard Mayo, New York, director of the Association for the Aid of Crippled Children, urged the churches to defend free speech and the right to the unpopular view, whether religious or secular, as vital to the survival, not only of freedom of worship, but also of the free enterprise system.

In the keynote address he charged that, to his certain knowledge, "the files of at least one security agency of the federal government contain the names of some ministers of the Gospel, whose only 'deviation' in long careers of loyal Christian citizenship has been to express vigorously, in their own words, the right to dissent."

The churches must "make known in articulate, forceful ways their abhorrence of injustice no matter where, by whom or upon whom it is perpetrated," he declared. This issue, he said, "overshadows" all those calling for specific social action by the churches.

Dr. Eugene Carson Blake, president of the National Council and stated clerk of the Presbyterian Church U.S.A., in an address the same evening urged the church and welfare workers to accept the title of "do-gooders" given them "by cynical men."

"Surely we are do-gooders," he told his audience. "But we are not the purveyors of inadequate palliatives to a society that always remains less than fully just. We are engaged in an open conspiracy to make a better world according to the pattern revealed by God through our Lord Jesus Christ."

Dr. Roswell P. Barnes, associate general secretary of the Council, in a major address to the plenary session the second day of the conference, underscored "the significant role" of the churches in the nation's social welfare activities.

"Religion can do for social welfare what psychosomatic medicine is doing for the approach to an individual's health," he asserted. Only theology, Dr. Barnes observed, has the comprehensive approach needed to develop a sound philosophy and program of social welfare which takes into account the individual's environment and inner tensions, economics and inhibitions, inter-group conflicts and sin.

Dr. Ira De A. Reid, professor of sociology at Haverford College in Pennsylvania, the Thursday morning plenary session speaker, charged that American Protestantism is more concerned "with those of us who are relatively safe and secure than with suffering and submerged humanity."

Protestantism has become a "middle class church," the educator declared. "On the whole, Protestant churches have followed the migrations of the middle class and to a large extent the migrations of the middle class mind."

The major question facing Protestism today, he said, is "how to apply the ideals of Jesus to a competitive economy where there are vast inequalities in conditions and states."

Developing the same thesis, Dr. James H. Robinson, New York, pastor of the city's famed inter-racial Church of the Master, told another plenary session that great social changes of the last decades, plus pietism in the Protestant church, when everything was subordinated to preaching, "gradually but surely dulled the edge of the church's social conscience and increasingly isolated it from the social movements and forces which were bringing about those changes."

"Two or three generations of trained social workers have grown up largely outside of the church's influence," Dr. Robinson maintained. "The church not only ceased most of its functional social services, but lost its prophetic witness as the social conscience, except for a few courageous souls. . . ."

Dr. Robinson laid down three specific precepts for the re-establishment of the church as a moral force and as an agency of social help:

1. It must develop its own standards for welfare service — which must be high, adequate to today's demands and equal to, if not better than, any others.

2. It must continue to expand some of its service agencies. It must judge the public and secular agencies, calling them to a higher way of service. "It is neither possible nor desirable for the church to

The Churches' Ministry

For the first time in history, figures are available on the extent and scope of Protestant church-related social welfare work. Amassed over a three-year period in an exhaustive, nation-wide study, they are recorded in "The Changing Scene," first of the three conference study books.

U. S. Protestant and Eastern Orthodox churches are spending more than one billion dollars annually to provide eleven million Americans with food, clothing, shelter and various other health and welfare services.

These services are administered through nearly 3,000 separate agencies having total capital assets of three and a half billion dollars.

The agencies are manned by staffs totaling 200,000 welfare specialists, who work full-time, 45,000 part-time workers, 155,000 volunteers and another 70,000 persons serving on agency boards.

Older citizens are getting direct care and shelter in 700 homes — 25 per cent of the nation's total. Millions of other Americans of all ages receive help in some 600 medical hospitals, 65 clinics, dispensaries and other health units, 475 residences, hospices and temporary shelters, 170 camps, 140 rehabilitation units, 60 maternity homes, 120 family welfare agencies and 550 neighborhood houses and settlements.

Nearly 100,000 children get direct aid through 800 orphanages, homes, adopting agencies and similar institutions, and another 1,500,000 children receive less direct aid.

Howard W. Hopkirk, superintendent of the Louisville and Jefferson County Children's Home, Anchorage, Ky., presides at the well-attended section meeting on child welfare.

The ALL NATIONS STORY
THROUGH THESE UNITS OF SERVICE:
FOR LIFE MORE ABUNDANT ALL NATIONS IS DEDICATED
ALL NATIONS FOUNDATIO

Rev. John L. Mixon, pastor of the Church of All Nations, Los Angeles, Calif., in front of the exhibit showing the work of his church which was cited for its community service.

try to compete with the secular and public agencies," Dr. Robinson warned, "but it cannot withdraw."

3. It must inspire men and women welfare workers at every level and in every agency with moral and religious motives and insights.

Speaking to the specific problem of the care of children and young people, Dr. Martha Eliot, chief of the U. S. Children's Bureau, scored the human waste resulting when handicapped children are turned away from schools, forbidden to mingle freely with others of their own age, or even "hidden away in dark corners."

The veteran child welfare leader noted that some types of handicapped children fare worse than others. There is a veritable "social conspiracy" against the epileptic, she said, despite the fact that treatment is effective in about 80 per cent of the cases. The American child who suffers most, however, from social discrimination, is the migrant laborer's child. He is often totally separated from any health or welfare services, she said.

Mrs. Douglas Horton, a vice-president of the National Council, told the final luncheon session Friday that the church should clarify its stand on the changes brought about by the revolutionary ideas unleashed by the church itself. When society is ready to move into desegregation, declared the wartime director of the WAVES, the church can greatly retard its achievement if it is not ready to accept the inevitability of its own teachings.

Highlighting the closing session was the presentation of citations for outstanding contributions in social welfare to four individuals and a church, chosen in a nation-wide vote by church and welfare leaders.

Those honored were:

Dr. Leonard W. Mayo, conference chairman, "for his valiant leadership in social welfare planning, education of professional workers, distinguished service in social surveys and enlightened advocacy of the treatment and prevention of disabilities of children and older people."

Dr. Robert F. Thomas, Sevierville, Tenn., minister-physician to 5,000 people in the Great Smoky Mountains, for his Christian ministry to rural America "as missionary, physician, pastor, social servant, administrator, and patient friend who has ennobled life and enlarged human compassion."

Dr. Russell L. Dicks, Durham, N. C., professor of pastoral psychology, Duke University, for his achievement in strengthening pastoral services in church-related hospitals and homes, as "pioneer teacher of clinical pastoral training in a general hospital and architect of the first standards for religious ministry to the sick."

Dr. John C. Bennett, New York, faculty dean at Union Theological Seminary in that city, and a leader in Christian social action, for contributions to the social action program of the churches "as a theologian, social philosopher,

(*Continued on page* 25)

Dr. Meryl Ruoss, executive secretary, Department of Church Planning and Research, Protestant Council of the City of New York, who has been active in planning to the reach the Puerto Rican population, speaks to the Message Committee.

Accredited visitors (left to right): Mrs. Alexander Winton, Bay Village, O.; John McDowell, New York, National Federation of Settlements; and Senior Major Helen Waara, Chicago, director, Family Service Division, Salvation Army.

"I Was a Stranger . . ."

By MILDRED H. TAYLOR

"CAN you find someone who will loan $480 plane fare for the refugee wife and daughter of a D.P.? . . . I'm just a neighbor, but another D.P. told me you help D.P.'s"

"You don't know me, but I read about your work in the paper. I wish you'd come out to 896 . . . Street and find out what's wrong with a D.P. girl next door. Every time I see her she's crying. . . ."

"Can you get me another job? I work seven days a week, ten hours a day. I'm so tired sometimes I fight with my wife. Money is good, but I love my wife and baby more. So now, if you can help me, please?"

These are typical problems presented by phone or in person at the Refugee Office of the Council of Churches of Buffalo and Erie County. Some solution is found for every problem, largely through the prayers, faith and Christian love of the Council, its staff and its contributors.

In the first case, the man had the money but had been so upset over the delays and red tape that he had had a nervous breakdown and was in the hospital. An individual advanced the plane fare and when the D.P. heard his family was really on the way after fifteen years of separation, he was miraculously well again and met them at the airport. The whole family went to the little cement-block house he had built with his own hands. They reaped their own ripened crop of grapes and worked in neighbors' vineyards so that both the hospital bill and the plane fare could soon be repaid.

The D.P. girl who was always weeping had good reason for her tears, as the Refugee Office worker found out. She was a domestic worker, her employer was also her sponsor. She had received no pay for her six months' work, was not allowed to leave the house even to go to church, was being taught no English and did not even know where she was, as she had been brought to the house in a car after riding through almost 14 hours of darkness. She had written several letters which her employer promised to mail but had received no answers. The worker helped her pack her clothes, took her to the home of one of her countrymen, found her a new job and instituted litigation to get her back pay.

This young DP girl shows her gratitude by packing Red Cross supplies for refugees still living in Europe.

The D.P. who had to work such long hours that he couldn't enjoy his wife and baby was found a job where less overtime was required, he and his wife were introduced to a young adults' church group and the wife was sent to English classes with her own countrymen.

The history of the Refugee Office shows that it evolved quite naturally as circumstances influenced its supporters. When the business of getting assurances became too much to be handled as a regular part of the Social Service Department, the Council decided to employ a half-time worker and to establish a regular office for the purpose of promoting the Displaced Persons Program and securing assurances from local churches for Protestant and Orthodox D.P.s. The office was opened in 1949.

Promotion by means of speaking engagements, newspapers, films, radio, TV, the Council *Newsletter* and *New Neighbor News* and a booklet for prospective sponsors resulted in more than 60 assurances during the first year and soon the first few families to arrive were settled in their new homes.

In 1950, there were changes in the Social Service Department personnel, resulting in a completely new staff. The Displaced Persons Office was reorganized, new record systems established, form letters sent to all local churches and church groups, asking for speaking engagements and explaining the quickened tempo of the entire national program.

Both assurances and arrivals soon began to pour in. Breakdowns in sponsorships (often made the year before) made themselves felt almost at once, resulting in the immediate need for jobs, housing and furniture for the new arrivals.

Personnel managers of leading factories were contacted and were made

Photographs on this page courtesy of the Buffalo *Courier-Express*

Pastor and sponsor (right) help a newly arrived immigrant family plan for their future in the U. S. through the efforts of the Refugee Office of the Buffalo Council.

Mrs. Mildred H. Taylor is in charge of the Refugee Office of the Council of Churches of Buffalo and Erie Co., N. Y.

very happy by receiving a continuous flow of reliable and willing workers. One new factory employed about 500 of the newcomers and found them good workers.

Landlords of rooming houses and apartments, as well as owners of private homes, were coaxed into renting living quarters. In spite of the "no children" preference of most landlords in the area heretofore, they invariably wanted more D.P. tenants after seeing how well the first families took care of their homes.

Used furniture for the new homes was supplied by sponsoring churches and by the general contributions of the public. A warehouse company contributed by trucking and storing the furniture until it was needed.

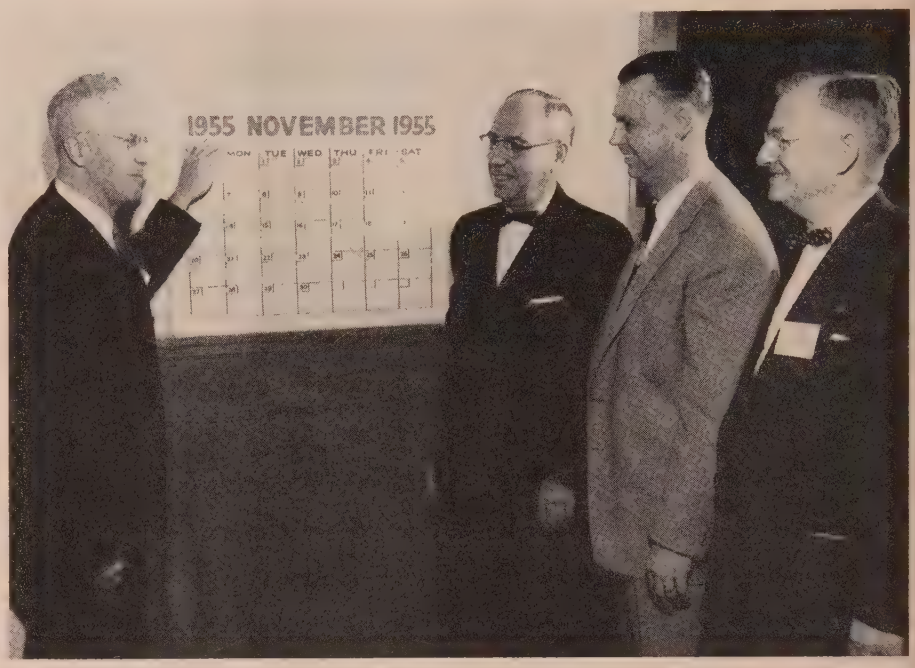
The work of the office went quickly forward, always in close cooperation with the local National Catholic Welfare Conference, Jewish Community Service and International Institute. Representatives from each agency together presented panel discussions on the radio and at conferences. They also organized meetings to present their problems to representatives of the Federal, New York State and Erie County Welfare, Employment and Housing Departments, the labor unions and various social agencies, and to promote favorable future immigration legislation.

Using this widespread, informed and interested public, the Council was able to assist in the total resettlement of more than 1,400 families. Both the sponsors and newly-arrived families soon learned to look to the Council for assistance.

The Council became their friend. They came with their problems—friends of friends sent friends. They came and they talked about their jobs, housing, furniture, alien registration cards, credit references, English classes, scholarships, marital tangles, love affairs, alcoholism, death, dog kennels and other business enterprises, baby care, recipes, shopping needs, citizenship and every other need any human being has ever had. They came—scared, with nervous fingers twisting coat buttons, downcast eyes, apologies for lack of English and for their being a "bother" to a busy office. They came seeking release from their past and acceptance in their new life.

Each man, woman and child received a warm clasp of the hand and a reminder that they were both welcome and needed here, that their actions must serve to carry on the democracy that had set them free. Referrals to other social agencies were made when it seemed necessary. They were always told that private contributions and the Community Chest supported the work of the office and that they were expected to

At the Meeting of the UCM Board of Managers



Speaker for the annual meeting of the board of managers of United Church Men at Minneapolis, Minn., Dr. Erwin L. Shaver, left, director of the National Council's department of weekday religious education, points out on a calendar that religious education goes on during the week as well as on Sunday. Looking on are, left to right, J. Clinton Hawkins, St. Louis, national chairman, UCM; Fran H. Faber, Minneapolis, president, United Church Men of Minnesota; and Edwin W. Parsons, New York, general director, National Council's Department of United Church Men. Dr. Shaver declared that in connection with every public school there should be an adjoining religious education building "to teach that phase of the American heritage which the public school cannot teach by virtue of the separation of church and state." Laymen are needed, he said, in weekday religious education.

unfortunate than themselves. Each family was visited at least once in their home. These visits seemed to be of great importance to them and, almost without fail, they asked the worker to visit some friend not listed with the Council.

The D.P. Act expired and in June, 1953, the Council's Displaced Persons Office was closed. Every D.P. family received a letter of explanation in German and was reminded to go to the International Institute if they needed further assistance. Many of the newcomers already owned their own homes, all had shiny new American furniture, and most had cars. They all spoke some English, had new friends and most had close ties with the church of their choice.

In August, 1953, the new Refugee Relief Act was passed, permitting the immigration of more refugees. On June 15, 1954, the office opened again under the name of "Refugee Office." A new Refugee Committee was formed with one representative from each denomination and again every possible means of promotion was utilized to the fullest. A new booklet, "Chance for a New Life," was written and sent to all interested persons. The public was told that the Council was again in the "refugee" business

at first but has increased each month. Many former D.P. clients, now American citizens, still come to the "Refugee Lady" to tell their troubles and their triumphs and to sponsor their friends or relatives still waiting in Europe. Some new churches and individuals are already enjoying a wonderful feeling of warmth, knowing that they are soon to welcome a new refugee family and to give that family a chance to live again.

By November 1, 160 families had been sponsored and so it is that some 350 more refugees will soon know that peace, freedom, security and joy still exist in the world and at the same time will, with their labor, help to maintain the high standard of living already existing in the United States.

About 20 families have already arrived in the area under the R.R.A. A husband is now reunited with his wife and daughter from whom he had been forcibly separated for 15 years; a childless Greek-American is giving his young, homeless nephew a new home and family love; two sisters are together again after a separation of 42 years; and fathers are again happily at work supporting their families adequately, even luxuriously, when compared with the last 15 years of their lives. They are no

Do they represent an area of concern of the churches and their members when Christian principles are involved?

By Cameron P. Hall

What leadership should be expected f a clergyman in the area of labor-anagement relations?

What educational and training pro-rams bearing upon labor-management elations should lay people look for om their churches?

What services should churches pro-de within the plant or factory?

What help can churches render toward eaceful settlement of industrial dis-utes?

How may the churches cooperating t councils of churches provide com-unity and national leadership in the ea of religion and labor-management lations?

Should churches through statements, ronouncements, resolutions, etc., take ositions bearing on matters of concern labor and management?

These were the questions discussed at four-day off-the-record consultation at averford College in Pennsylvania, at-nded by 33 laymen — 18 from manage-ent, 15 from organized labor — and 12 ergymen familiar with the area of the urch and industrial relations. The in-tation to the conference came from the ational Council's Department of the hurch and Economic Life.

Frequently, although not often enough, ymen in management and labor have et with clergymen to discuss specific ues in industrial relations which are concern to the churches. But until s year such laymen had never spent me together to study and advise on *at churches should be doing in local mmunities.* And these consultation embers really kept away from specific ues and concentrated on church pro-ms and methods, in spite of the fact they were meeting at a time when otiations and settlements on the AW (guaranteed annual wage) or SUP pplemental unemployment payments) re almost daily news out of Detroit.

Those present were separated into ree groups of about 15 members, each oup taking up two topics. There was rther discussion when each group ade its summary report to the consul-tion as a whole. Since each member the group apparently assumed that all were present as Christians consciously concerned with what was good and important for the churches, the discussion moved rapidly into what was deemed essential and with a flexibility of approach based on a frankness about one's own position and a readiness to give thought to the positions of others.

While there was difference of emphasis on many matters between those from management and those from labor (the clergy seemed to be about evenly divided), there was no position that was taken over by either management or labor. The rather generous time for discussion both in the separate groups and in the plenary sessions led to a meeting of minds on subjects which might have been expected to end in strong divergence.

Ours is a large country whose communities run the gamut from violent or near violent to well-established industrial relations. Community leadership for some ministers may call for keeping intact such democratic essentials as freedom of speech and association; in other communities this leadership will mean contributing to the maintenance and adaptation to change of established patterns of industrial relations. It is incumbent upon the minister to understand the industrial relations situation of his community and to be imaginative and courageous in providing the kind of leadership needed.

The role of the clergyman as mediator and arbitrator in local industrial disputes received considerable thought. There was practical unanimity in opposition to a minister serving as arbitrator but, on the other hand, support was given, in principle, to his serving as mediator. It was stressed, however, that the role of the clergyman in the community extends far beyond occasions when labor and management are in open conflict. It was vigorously agreed that he should be alert and active as a community leader, helping in many ways to create a "climate of opinion" in which the two parties may be helped to keep on the track of peaceful settlement of disputes.

Discerning the level of maturity of the industrial relations in his community is an important part of the continuing self-education of the minister; taking care to keep informed to the fullest extent of the facts is another part; reviewing the character and relevance of his moral assumptions in the light of the changing scene is a further part; and knowing the occupational interests of his parishioners and the conditions of their work is still another.

These are among the main ingredients of responsible leadership needed today from ministers. But this puts a comparable responsibility on the churches. Churches must be ready to support ministers who get into community, and possibly church, difficulties because of stands they take as a matter of principle.

The consultation members likewise gave long consideration to the need for appropriate ministerial training and education, with special emphasis on the seminary. There was strong consensus that ministers must reflect knowledge and training if their leadership is to be recognized by both parties. Four major programs by which the churches can meet their responsibilities were stressed: (1) courses in seminaries; (2) theological students-in-industry; (3) specialized training; and (4) in-service training.

The leadership of pastors of local churches is crucial here, of course; but should it be supplemented by a specialized ministry, for example, "ministers-at-large to labor and management"? The role of this specialized ministry was defined by one discussion group as "primarily that of interpreting the Christian ethic to management and labor and clarifying for fellow-ministers and churches in the area the complex problems of our industrial society." Among the dozen clergy consultation members was one denominational executive just starting on such a specialized ministry and two others who had been in it for a number of years. The work of these latter two was of great interest and was fully discussed. Their type of ministry received enthusiastic support. In addition, a ministry on a community or regional basis, specially trained and free to give full time in respect to the church and industrial relations, was supported in principle.

The individual factory or plant is part of the industrialized community. What should be the approach of the churches to it? Strong support was given for encouragement by the churches of a number of activities within places of employment. These suggestions went beyond evangelistic noonday services, prayer cells, and pastoral conseling to other programs such as assistance with human and inter-group relations problems, help to individuals in preparation

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Rev. Cameron P. Hall is executive direc-r of the National Council's Depart-ent of the Church and Economic Life.

for retirement, assistance in the processes of conciliation and mediation, and discussion groups on applying Christian insights and principles to one's daily work.

There were differences of opinion, however, as to how these programs should be promoted. Some opposed what is commonly called the industrial chaplain, but there was unanimous agreement that the so-called industrial chaplain is too new and too little known to be presently judged or evaluated; furthermore, the term "industrial chaplain" is used to describe various functions which may well lend themselves to different appraisals. That there was interest in this kind of ministry and a sense of its possible importance was evident in the fact that the only specific action coming out of the consultation called for a study by the Department of the Church and Economic Life of all the facts related to in-plant religious activity.

Returning to the program of the churches in the community as a whole, the consultation emphasized the need for training laymen in understanding of the meaning of the Christian faith and application of its ethical principles to the situations which they face in labor and management. To laymen the local church should be a center of education on matters bearing upon industrial relations. The pastor should see himself as an educator as well as a prophet and counsellor. But while nothing can take the place of the local church itself, its educational activity cannot fill the whole need. Recognition of this led to the spelling out of a number of types of programs to be sponsored by the churches on a community-wide basis: industrial relations conferences; institutes bringing together clergy, labor and management; weekend retreats; continuing fellowship groups of laymen in labor and management, and schools over an extended period in which laymen in labor and management, meeting separately, would view their responsibilities from a Christian perspective.

What areas of concern to labor and management come properly within the concern of the churches for the application of Christian principles? The character of these concerns may be indicated by inclusion of such matters as wages, full employment, automation, distribution of profits, tariffs, use of leisure, and "legislation at all political levels." The responsibility of the churches to "take positions bearing on matters of concern to labor and management if they are an ethical concern and are prepared (in accordance with certain principles) . . . through statements, pronouncements, and resolutions" was unanimously recommended.

The CHURCHES WORKING TOGETHER

HAIL BUS BILL DEFEAT

Defeat of the Brannon bill, which would have provided free bus transportation for children attending parochial schools in Vermont, has been hailed as one of the high points of the work this year of the state's council of churches.

Dr. John L. Gregory, of Burlington, the general secretary of the council, told its annual meeting that opposition to the measure by Protestant churches was not only necessary, but their Christian duty. He said the issue revealed that a great deal of educational work must be done to acquaint people with the basic principles of the Christian faith.

ASK GOVERNMENT COOPERATION

The Ohio Council of Churches has urged wider use of church agencies by the government in distribution of U. S. food surpluses overseas. The council, in a resolution adopted at a recent executive meeting, asked Congress to utilize in every way possible the resources of voluntary agencies such as Church World Service, the international relief and rehabilitation wing of the National Council of Churches.

NEW YORK CHURCHES NEED $5,000,000

An executive of the Protestant Council of New York City has estimated that a revolving fund of at least $5,000,000 is required by the council "to meet the moral, spiritual and cultural needs of our rapidly changing community."

Rev. Dan M. Potter, council executive director, said the figure was arrived at after extensive discussion by leaders of denominational and cooperative church work in the city. He said a study shows there is a total of 15 communities in the city where new Protestant churches must be erected. More than 1,700 churches are represented in the council.

PLAN NEW COUNCIL HEADQUARTERS

Plans have been launched to build a United Church Center to house the offices of the Pennsylvania Council of Churches, a cooperative agency representing some 19 denominations with a constituency of three million persons in the state.

The council's board of directors has adopted a recommendation of a temporary headquarters committee "to develop preliminary plans for building and detailed plans for financing the project."

A board statement says the new center will not only make possible a united service department and facilitate communication between the several church agencies to be located there, but will be "a concrete symbol of the growing unity among the Christian churches of Pennsylvania."

PUBLISH SOCIAL AGENCY DIRECTORY

The Long Beach, Calif., Council of Churches has published a directory of social welfare agencies to help local ministers in their pastoral counseling. The publication was prepared as part of a study of the city's welfare services and the Protestant churches' role and function in relationship to them.

FIGHT SUNDAY SHOPPING

The Church Federation of Greater Dayton, O., is leading a crusade against Sunday shopping. In an open letter to "Christians of Greater Dayton," it calls upon them "to join with Christians of many congregations throughout our community and make your observance of Sunday one of worship, rest and renewal."

It urges residents to send constructive letters to newspapers, government officials and the business involved, and to deal with business establishments "which hold the line."

PLAN CHURCH ATTENDANCE DRIVE

The Virginia Council of Churches has announced plans for a state-wide church attendance campaign January 1-April 1. Cooperating with the council will be state denominational agencies and local councils of churches and church women, educational and civic organizations.

Dr. Wayne E. North, Nashville, Tenn., field director of the World-Wide Church Attendance Movement, will assist council officials in blue-printing plans for the drive.

COUNCIL BRIEFS

The Protestant and Hebrew congregations of Portland, Me., marked Thanksgiving this year with a joint worship service. The service offering was sent through Church World Service to aid refugees in need overseas. The union service was sponsored by the state and Portland councils of churches and the Portland Ministers' Association . . . The Greater Miami Council of Churches has formed a department of drama to help churches promote drama clubs and assist in producing plays.

Is Intellectual Freedom Dead or Alive?

An account of the travels of a "gadfly" to twenty-one colleges

By DAVID SAGESER

DURING the last academic year 21 midwestern colleges held consultations on intellectual freedom under the auspices of the Faculty Christian Fellowship, and 28 more requested consultations but could not be accommodated. The Faculty Christian Fellowship, "a community of teachers and scholars seeking to define the Christian's responsibility in the academic life" is related to the National Council's Department of Campus Christian Life.

The discussions were conducted by Dr. Harold H. Titus, senior professor of Philosophy at Denison University, who was made available by Denison for the work, during the spring term. His itinerary took him into four midwestern states, with side trips into Pennsylvania, West Virginia and Kentucky. Three state universities held consultations conducted by him, as did a cross-section of private, church-related and municipal colleges.

At one college Dr. Titus received official commendation for his "profound analysis and lucid description of the forces which are undermining our freedom of thought and expression."

"In general," says Dr. Titus, "I attempted to do three things. First, I outlined some of the current threats to freedom, using illustrations from a few of the following areas: education, restrictions on reading, the banning of speakers, the censorship of art, the investigating committees of various governmental agencies, the area of security clearance, attacks on religious groups, and the like. Christians need to combat the attempt on the part of many individuals and groups to give the impression that any concern for social justice in a better world is the sign of a communist. Second, I asked what is happening in our time, and attempted to give a possible explanation. Third, I tried to make clear just why intellectual freedom is so important. It is grounded not only in human experience and in our constitutional history, but also in our religious and Christian heritage."

Not all colleges report equal freedom for their faculties. Many schools, particularly those whose students go home at night, are especially sensitive to pressures to conformity from the communities in which they serve. As Dr. Titus puts it, "Parents tend to think of a school as a service organization in the community for which they are paying, and they don't want to pay for what they do not like in religious, economic, political or social ideas. Therefore, some teachers say it is better to avoid these issues. Teachers, in some cases, I have been told, have been asked not to discuss issues outside their specialty."

It is precisely at this point that Dr. Titus is strongest in his criticism of current college and university administrators and faculty members. He says pointedly that some of these persons have "failed to defend their heritage," and goes on to suggest that "what is needed is an offensive affirmation of the freedom of the mind rather than a timid defense or no defense at all. Due to the fact that men have forgotten or neglected the basis of freedom, the crisis in our world has reproduced itself in our educational institutions. While our colleges and universities seem to be doing a good job in training persons for particular trades and professions, they appear to be doing a less effective job in preparing them to live in this kind of a world with inner resources, a scale of values, and an understanding of the meaning and purpose of a university or college."

This concern with the problem of intellectual freedom was first recognized in December, 1953, when the Fellowship conducted a consultation at Princeton, N. J., on "the basis and nature of the freedom of the mind," the current "threats to intellectual freedom," and the steps to be taken with regard to this issue. The group decided that this was not a time for retreat. The Christian intellectual community, they felt, ought to assume the offensive. One of the most urgent steps to be taken or encouraged was "to secure . . . the release of some educators . . . to give blocks of time wholly to this subject, making such campus visits and general addresses as may be possible."

Approaches were made to 160 college presidents by the executive director of the Department of Campus Christian Life, who was acting as director for the Faculty Christian Fellowship as well. His small office was rocked by 59 requests for visits from Dr. Titus, a fact which caused great searching of heart over the original suggestion that there might be as many as 12 such visits arranged with the greatest of difficulty!

Efforts were made to expand both the schedule and scope of the visits, and ultimately about one-third of the requests were accommodated.

While his reception was uniformly warm and cordial, Dr. Titus was under no illusions that the problem of intellectual freedom has been solved in American universities and colleges. "There are," he says, "serious pressures toward conformity or orthodoxy and many professors and students feel that they have to be cautious. This cautiousness is often only partly in their consciousness. A few say there is no serious problem on our campuses. We have had, they say, periods of fear and hysteria before and they have passed. Let's not worry about it.

"A few, at the other extreme, while agreeing with my point of view, said that they thought the situation almost hopeless. Most teachers seem to feel that the situation is serious and wish to know what can be done."

Because of this feeling, the Faculty Christian Fellowship will undoubtedly continue its interest in these concerns under the leadership of its new executive director, Dr. John W. Dixon, Jr., on leave from his post as assistant professor of Humanities and Art History at Emory University. Negotiations are already being carried on with other denominational boards and with other colleges and universities to release additional campus visitors in the coming years. No one in the Faculty Christian Fellowship office has forgotten the 28 other midwestern colleges whose presidents asked for consultations in this and related fields!

The kind of thing Harold Titus has done will undoubtedly go on getting done in many ways. As one local leader reported:

"It is difficult to predict precisely what will result here from our two meetings with Dr. Titus. Whether there is any direct follow-up or not, it seems to me highly significant that we have been stimulated to consider the whole problem of freedom together as a faculty and especially that we have shared with *each other* some of our thinking. This we would probably not have done without the stimulus of Dr. Titus' visit.

"We feel that these visitations by Dr. Titus are performing a useful service to the private colleges and we hope that more colleges will be able to share next year in them. Travelling 'gadflies' are good for most of us in higher education and we hope that we may be on the itinerary of any that follow Dr. Titus."

Rev. David Sageser is executive director of the National Council's Department of Campus Christian Life.

Five Years of Progress

An Appraisal

Officers of the Council and denominations agree that great progress has been made since the National Council was constituted at Cleveland, O., November 29, 1950.

The National Council has made remarkable progress during this five-year period. What was an ideal has to a very large extent become an existing reality. Today people numbering in the thousands are actively at work with a spirit of Christian brotherhood in the promotion of worthwhile and significant objectives common to all our constituent churches.

As a result the National Council has become a recognized spiritual force in our contemporary American life. The very strength and outreach of the Council has created new problems. Still there is much to be done, but we can thank God and take courage.

Henry K. Sherrill
Presiding Bishop, Protestant Episcopal Church,
First President of the National Council of Churches

* *

The National Council of Churches has made a good start upon its complex and difficult program. It is rendering a service of large and growing importance to the cause of Christ and deserves the continued support of the constituent denominations.

J. McDowell Richards
Moderator
Presbyterian Church in the U.S.

* *

Since the Kingdom of Christ is one, and since the spirit of those who labor for it is one, it was inevitable that various agencies created by the churches to serve this cause should at last cooperate within an effective organization. Five years of convincing achievement have demonstrated the wisdom of forming the National Council of Churches. By its instrumentality a rich and varied ministry is performed through departments happily free within themselves yet balanced and coordinated with all other aspects of a common enterprise, to the end that our Lord may be glorified and His will be done in the earth. May this united service go from strength to strength under the blessing of God.

Paul S. Wright, Moderator
Presbyterian Church in the U.S.A.

* *

The Romanian Orthodox Episcopate of America is proud to be a founding member of the National Council of Churches.

During the past five years, through our modest participation in the activities of the Council, the unique opportunity was given to us to become acquainted with the problems and ideals of the member-churches, and at the same time to profess our own beliefs.

Christians of every faith have met through the Council in the name of the Lord, and each one of us could get an idea about the greatness and the possibilities of the present-day Christianity.

May God and the Holy Ghost guide the National Council of Churches to carry out the considerable responsibilities of the American Christian churches in this changing world of ours.

Valerian D. Trifa
Bishop
The Romanian Orthodox Episcopate of America

* *

The churches have found a voice! The man in the street has heard it. Tucked into his consciousness is the by-line, "The National Council of Churches," words he has heard on his radio, seen on his television screen, read in his newspaper.

It's a respected voice, too. He knows it speaks responsibly, fairly and fearlessly about vital issues.

* *

The most optimistic participant in the Constituting Convention could scarcely have believed that the National Council of Churches would move so far toward its announced goal in five years. Nothing less than a long period of careful preparation and the most unselfish kind of cooperation could have made this achievement possible. Obstacles that appeared to be almost insurmountable have been overcome. Divisive elements have been subordinated to higher and holier interests. Even the attacks that have been made upon the Council have given evidence of its vigorous activity and have served to consolidate its forces and to clarify its objectives. Much remains to be done. To the last day of its life the Council will be altering its methods and procedures in order to bear its Christian witness in a changing world. But the dominant policies of the Council have been determined and for all of its victories during its first five years we thank God and take courage.

William C. Martin, *Bishop*, Dallas-Ft. Worth Area
The Methodist Church,
former president of the National Council of Churches

Leaders of the Churches

But the Council is more than a voice. nominations that once fumbled at ks, with duplication of effort and ny gaps, now have an integrated, mprehensive program.

America needs our witness to the love God in Jesus Christ. What a joy it o give it together!

DANIEL J. BRINK
President, General Synod,
Reformed Church in America

* *

Anyone who has attempted to merge gious organizations with long tradinal background knows the difficulty the process. It seems to me that the tional Council of Churches has perned an unusually successful piece of rk for the Christian family in helpthe many constituent groups of the ncil to act as one. Not only has it ceeded in terms of the former dements and organizations of the Fed Council, but it has succeeded in ping the churches themselves to feel they are working more closely toier than ever before in facing the blems of American life and of relief nd the world. We believe that a t deal of good will come from this t and that many problems of our erican life and of religious life will solved by it.

REUBEN E. NELSON
American Baptist Convention

* *

The National Council of Churches of Christ in the U.S.A. is amply fulfilling the hope with which it was established five years ago. The work of each of the Divisions — Christian Life and Work, Christian Education, Home Missions, Foreign Missions — has been strengthened by their association with one another and their incorporation in an integrated program of service on behalf of the cooperating churches. Significant advances have been made in evangelism, Bible study, church world service, public relations, the student Christian movement, the development of state and local councils of churches, and the service of United Church Women. We owe much to the wisdom and devotion of the men who have guided the work of the Council in these years, especially its Presidents, Bishop Sherrill, Bishop Martin, and Dr. Blake, and its General Secretaries, Dr. Cavert and Dr. Ross.

LUTHER A. WEIGLE
Chairman, Standard Bible Committee,
who served as Chairman of the Planning Committee for the National Council

* *

In a time when spiritual foundations for all of life become increasingly imperative, the work of the National Council of Churches becomes more and more important. During these first five years of her life, the National Council has in a remarkable way served to express the oneness of the churches in many areas of concern and endeavor. The opportunity which the Council gives her member-churches to speak in a common witness has tremendously strengthened the cause of Christ in America and in the world.

PAUL MINNICH ROBINSON
Moderator
Church of the Brethren

* *

It took more than twelve years of study, conference and negotiation to bring National Council into being. More significantly, there was behind it several es that many years of experience and experimentation in cooperation through various agencies that were united in it.

Of the many ideas that found expression in its organization, two were perhaps st significant. One was that the original functional distinctions which had led he creation of many different agencies were no longer valid. Or, at least, those ctions could no longer be realized in separation. Each of them was a part of a ger task which was an essential unity. Each of them needed and was necessary all of the others. There was here required a degree and kind of integration ch could best be achieved through a single organization. The other idea was t every function and service characteristic of any of these different bodies needed be brought into a closer and more vital relationship to the total life of the urch. They needed it and the Church equally needed it for the fuller realization he sense of Christian Mission.

Five years is not long enough to prove much, but these ideas seem more persive than ever, and there is solid reason to believe that the National Council increasingly justify the hopes that led to its organization.

H. N. MORSE
General Secretary, Board of National Missions,
Presbyterian Church in the U.S.A.

* *

Non-Roman American Christianity has every reason to rejoice that the National Council of Churches was successfully established five years ago. Even those denominations which for one reason or another have not yet affiliated with the National Council have benefited greatly from its existence. I have no doubt that the National Council, through the pronouncements it has made from time to time and the programs it has so effectively promoted, and then the exceptionally good work done by its Office of Public Relations, has conspired to make religion in general and the Christian faith in particular front-page news to a far greater extent than ever before. Beneath all the pronouncements and programs, however, is the National Council's basic function of enabling the representatives of member-churches to meet and confer from time to time, as a result of which we have learned to understand each other better and have discovered that many of our differences have been due to difficulties of communication rather than to any variance in the degree of our devotion to the Lord and Savior of us all. We who have shared in the National Council's fellowship have enjoyed a new sense of oneness in Christ Jesus. All this deepens our hope that other responsible bodies of American Christians will unite with us as time goes on.

JAMES E. WAGNER
President
Evangelical and Reformed Church

* *

Making Their Dreams Come True

By Stanley Matthews

TWENTY-FOUR Dayton, Ohio, churches took a giant stride toward "making their dreams come true" when they conducted a United Church Canvass November 13.

The dream? Raising the giving of all members of the participating congregations to make possible an expanded ministry for each of them.

The result? This year the budgets of the 24 churches, raised in uncoordinated efforts, totalled $526,784 for current expenses and $87,700 for missions. Pledges for 1956, gathered in the united canvass, total $703,088 for current expenses and $161,600 for missions. The percentage increase: 40.7 per cent for current expenses and 84.2 per cent for missions.

Officers of the Church Federation of Greater Dayton admitted they were pioneering when they agreed to undertake the United Church Canvass. Never before had such an interdenominational approach been taken in the city toward stewardship.

But the Dayton Federation has always been a pioneering agency. Its member churches have long had an outstanding cooperative spirit which has resulted in such nationally-famed ventures as the "Bless This House" television program.

So the word went out: all churches affiliated with the federation were invited to participate in a United Church Canvass to be led by Dr. Arthur O. Rinden, director of UCC of the National Council of Churches.

There was a "selling" job to be done and the Federation turned to Dr. Rinden for help. The testimony to UCC's success in other communities was the "clincher." If Waterbury, Conn., could raise its church treasuries by more than 60 per cent and practically every other community where UCC had been tried could show substantial increases, why not Dayton?

Rev. Stanley Matthews is public relations director of the Ohio Council of Churches.

Finally, 24 congregations had "signed on the dotted line" and the canvass machinery was ready to roll. A special federation committee was set up with Dr. Lorin S. Stine as general chairman and Rev. Edsel Pugh as co-director, with Dr. Rinden as canvass director. The pastor of Hillcrest Christian Church, Mr. Pugh is also director of finance on the federation staff.

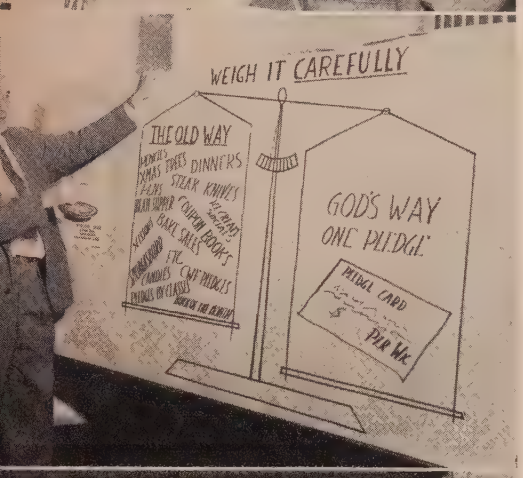
Next step to be agreed on was the date. November 13 was chosen. It came in the middle of the month generally left to the churches for their stewardship drives. During this month would come the city-wide Religion in American Life emphasis, which would help make Dayton conscious of the role religion plays in making the community a wonderful place in which to live.

There was a problem connected with church fiscal years, however. Adjustments were needed. Some congregations were accustomed to having their canvasses in the spring. But the adjustments were made. Eleven Evangelical United Brethren churches changed their fiscal years in order to hold their canvasses at the same time as the united drive.

Besides the EUB churches, the roll of participating congregations included Lutherans, Baptists (American and National), United Presbyterian, Episcopal, Disciples, Community, and Congregational Christian. Others said they desired to join—and will next year—but were prevented by temporary circumstances.

Then there was the selection of a canvass plan to follow. The American Baptist "sector' system was chosen. It called for the training of leaders from all the churches who would do the canvassing. Five fortnightly training sessions were scheduled to which congregational canvass leaders were invited. Average attendance was 150. These leaders, in turn, trained 2,000 canvassers in two meetings held in each local church.

Canvass materials were ordered from UCC headquarters in New York. Each



(*Top*) At one of two city-wide training sessions representatives of the 24 participating churches were grouped according to churches; (*next to top*) Dr. Arthur O. Rinden, of the National Council's Department of Stewardship and Benevolence, introduces the theory behind the United Church Canvass; (*next to bottom*) a week later, training sessions like this at Hillcrest Christian Church were held by individual churches; (*bottom*) Hillcrest men learn to use their turnover charts.

DAYTON'S UNITED CHURCH CANVASS MAKES POSSIBLE AN EXPANDED MINISTRY

ongregation was supplied with appeal olders telling of its particular 1956 udget goals. The folders were further ersonalized" with photographs of rogram activities. Pledge cards were rinted for each church with its name scribed on them.

Publicity was scheduled early in Sepmber. Stories were sent to the newsapers regularly. Radio stations carried oot announcements. There were draatic presentations on television. The ewspapers printed editorials. On the wo Saturdays preceding the canvass rge advertisements were placed in the ewspapers.

Participating churches were unanious in reporting "tremendous enthuasm" for the "bold new program." aymen were especially excited. One yman visited his pastor to pay the alance of a building fund pledge two ears in advance. "This canvass has pened my eyes to an understanding of hristian stewardship," he said.

Pastors and laymen and women in any churches stayed up late many eveings "sweating out" their "dream budets." These budgets were suggestive of hat the churches could do if they only ad that much money. The general greement: "We must set our sights gher than ever before." Each "dream udget" was from 50 to 100 per cent gher than that for this year.

To "set the pace" for the canvass, advance appeal was made in each ngregation among the 15 per cent of rger givers. On October 19, each urch held a congregational meeting which the proposed 1956 budget was sented for the first time—and in dratic terms. All churches reported the rgest attendance in years, so keen was e curiosity and anticipation.

Each church named its canvass "capins," and the captains chose their team orkers. The congregational training ssions gave all of these workers a thorugh "education" in canvass techniques. ull use was made of canvass tools, inuding turnover charts, which the workers made themselves and which presented the story of each congregation's program and budget needs.

Another integral step followed was the "appraisal." Groups of workers and other church members gathered to suggest levels and patterns of giving for the prospects. This information was placed on the pledge cards for use by the canvassers. The figures suggested were averages of what the appraisers frankly thought the prospects would give if they were interested enough in the congregation's program.

Then every canvass worker made his pledge before visiting anyone else.

With all the preparatory work completed, with the final canvass dinner over, and the Dayton community made fully aware of the purposes of the united approach, the day for the actual visiting arrived.

On Sunday afternoon, November 13, the workers went out to visit every church family and friend of the congregations. Some went alone, but most "two by two." Each canvasser or team was assigned about six prospects.

"Never before," said one worker afterward, "in all the years that I have been canvassing for my church, have I met with such a cordial response. My prospects were all aware that I was coming. They knew all about the fact that my church was one of 24 churches conducting visitations that afternoon. And—this was the really surprising thing—they didn't try to stop me from telling our church's story. Their minds were open and they were prepared to pledge. I had a much better chance to persuade them to raise their pledges."

Tabulation of the results of all 24 canvasses was the first step in the "clean-up" phase. Then, on the next Sunday, November 20, the congregations rededicated themselves to their Christian tasks —and gave thanks to God that through a united approach to stewardship they had been able to raise the commitments and the money for a more effective ministry in the coming year.

(*Top*) Canvassers attend service of dedication at end of morning service at Dayton's illcrest Christian Church; (*next to top*) two by two, canvassers set forth on their ission at one p.m.; (*next to bottom*) the man of the house invites them to come n; (*bottom*) with their turnover charts in place, which they have made themselves nder guidance of the National Council, the canvassers begin their presentation and, their surprise, no one tries to stop them from telling their church's story.

The Public Schools—Bulwark of Democracy

By Donald C. Bolles

This panel discussion on the treatment of religious viewpoints in the public school curriculum attracted three times as many delegates and observers as any other group.

FOR the first time the churches have come together to look at their relations with the public schools and the 101 problems that arise from the determination to keep church and state separate and the constitutional barriers that forbid the teaching of religion to the 30,000,000 youngsters being educated in tax-supported public schools.

Close to 200 men and women serving the churches and public education answered the roll-call at the national conference on religion and public education, held in St. Louis, Mo., November 6-8, under the auspices of the National Council of Churches and under direction of its committee on religion and public education.

Virtually every viewpoint was represented at the three-day conference, which spent most of the time in discussion in small groups. There were representatives of communions and state councils of churches; school administrators and executives of educational associations, Roman Catholic priests and nuns, leaders of Judaism and Jewish organizations, and people identified with the Southern Baptists, Universalists, Unitarians, Latter-Day Saints and Christian Scientists.

Registration showed 56 persons from 19 denominational boards of education constituent to the Council's Division of Christian Education; 31 persons from 18 units of the National Council; 9 persons from 7 state councils of churches; 24 persons from 8 city councils of churches; 24 observers from 18 religious groups outside the National Council and 18 observers from 14 professional education and lay groups, in addition to staff members.

All participated in the discussions, but only representatives of the denominations and state councils were vested with voting power. The power was never put to use. Plenary sessions did not vote on anything, and at the suggestion of Dr. Kenneth Oberholtzer, superintendent of schools of Denver, Colo., who was chairman of the program committee, the section meetings were ruled by complete informality.

The study conference was empowered to speak for itself in plenary session, but decided not to do so. Without attempting to establish to what degree the ten section reports represented the common mind of the delegates, the conference, after listening to them on the closing day, referred them to the National Council and its 30 denominations for study in determining future policy.

Nevertheless, as Dr. Jordan Larson, conference chairman and superintendent of schools of Mt. Vernon, N. Y., observed, the section reports provided the first clue to the thinking of American

THREE thousand college and university students—half of them overseas students now studying in the U.S.—will make a pilgrimage to the campus of Ohio University, Athens, O., at Christmas for what observers have predicted will be "the most significant ecumenical encounter of students in Christian history."

The event will be the 17th Quadrennial Conference of The Student Volunteer Movement, one of the nation's oldest ecumenical student groups, credited, since its founding in 1886, with recruiting upwards of 20,000 students for the home and foreign mission service of the churches. The agency is the missionary recruitment wing of the National Council of Churches.

Marking the conference as an outstanding event in the life of the churches is the participation as full delegates (in contrast to visitor status) of 1,250 overseas students, representing more than 70 of the free world's nations.

It will be the largest joint gathering of American and overseas students ever held on the North American continent.

In one week (December 27-January 1) of concentrated study and discussion centered on the theme "Revolution and Reconciliation" the students, many of whom are already in contact with mission boards of their respective churches as they are planning missionary careers, will attempt to "see more clearly the meaning of the church's witnesses in the great economic, social and political conflicts of our time."

In the nine major plenary sessions and scores of smaller study and discussion groups they will direct their attention to such questions as:

"What is the role of the Church in this period of world revolution? How can Christians serve as instruments of God in revolt against tyranny and oppression? How can they witness to the reconciliation offered in Christ?"

To guide them in their thinking the students, who will represent some 200 campuses in states from Maine to California, and 500 leaders will hear major addresses by some of the churches' outstanding missionary figures.

Students will get help, too, in answering some of the more specific questions they may have about mission work in a series of related seminars.

In the four one-and-a-half hour sessions scheduled during the afternoons they will participate in 35 area seminars designed to give them a clearer picture of local problems and conditions under which the missionary must labor in the far-flung corners of the world.

Pin-pointing their missionary jobs even more finely, they will have the opportunity in a series of 30 vocational seminars to talk to missionary leaders about needs and problems in fields ranging from agricultural and medical work to government service, education, and work with international welfare agencies.

News of the conference has been carried directly to students in most of the 48 states by the SVM's "travel staff," a group of 12 missionaries and church leaders who have made individual visits of three to five days to upwards of 175 campuses during the fall months.

Supplementing the work of the regular travel staff have been the visits of the two full-time administrative secretaries appointed by the movement early in 1955 to direct the planning for the Quadrennial.

The conference plans have been developed by a representative committee of 75 persons, including staff and student representatives from the 13 major U. S. Protestant student movements, the boards of home and foreign missions, the Faculty Christian Fellowship, a National Council college faculty group, the Inter-Varsity Christian Fellowship and the Canadian Student Christian Movement.

The long and active history of the Student Volunteer Movement has been characterized by four major aims. The SVM seeks to confront students with personal character, world vision, the urgency of the task at hand and the evangelical faith.

It asks students to undertake these Christian obligations: the obligation to understand and witness to the Christian faith; the obligation to know the present missionary outreach of the church; and the obligation to find, whatever one's future occupation, a place in this world picture.

238 Years of Service

Page Mr. Ripley!

When a low cost policy, already popular, is reduced, the news should be shouted from the housetops. Incredible as it seems, the Presbyterian Ministers' Fund has lowered the cost of its lowest priced policy. Any male clergyman or student for the ministry may apply for the Whole Life Special Five Plan. At age 25, $5000 will cost ony $30.95 annually. If this is the first $5000 application in the Fund, no medical examination is required.

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1717 — Two hundred Thirty-eight Years — 1955

ALEXANDER MACKIE, *President*

A Vast Power

(*Continued from page 6*)

women educators from union colleges in Japan, Korea, Pakistan and India, who took part in a panel on *Women in Partnership around the World,* chaired by Miss Leila Anderson, National Council assistant general secretary. They were in agreement that rabid nationalism, wide resurgence of the old national religions and the upsurge of Communist thought plague the progress of Christianity throughout Asia. So do social dislocation and a feeling of hopelessness.

Christians must recognize these facts, several panelists pointed out, learn to work within the framework of each national situation, and to present a united church.

Miss Priobala Mangat-Rai, principal of Kinnaird College for Women in Lahore, the only Pakistanese of the group, reported that the nationalism of Pakistan is centered in the Islamic religion and culture (67½ million Moslems, 10 million Hindus and only a half million Christians).

Despite the oft-heard statement that western missionaries are no longer needed in the East since the new national Christian churches have become firmly established, several panelists pointed out that the training of national leadership and a measure of financial aid are still most essential.

The nine panelists, representing colleges partially supported by World Day of Prayer funds, will attend a seminar on the Christian college at Western College for Women, Oxford, O.

Speaking about homefront problems, Dr. Paul A. Wagner of Chicago, president of the Film Council of America, charged:

"American children are learning ideas of how to right wrongs, ideals of living and attitudes toward sex from low-standard television programs and motion pictures, rather than from the classroom. The most popular textbooks are comics and best-selling records."

The fearsome problem of the African Mau Mau, who have terrorized their Kikuyu brothers and the foreign community in Kenya for many months was brought home dramatically to the assembly when a mobile unit for the Christian ministry in Kenya was dedicated and presented to the National Council's Division of Foreign Missions. This station wagon bought with World Day of Prayer funds and equipped with worship material for evangelistic work, books, projector, slides and extensive medical supplies, will soon be sent on its way by the Africa Committee.

Miss Hazel Anderson, Foreign Missions Division associate executive secretary, said that at the moment some 60,000 Africans, implicated in the Mau Mau revolt, are behind barbed wire. They are being released at the rate of 2,000 a month, and together with their fellow-Kikuyu tribesmen must learn again to take their place in ordered society. They can best be reached by these mobile units manned by dedicated mission workers who help them fight disease, want and human misery as well as ministering to their spiritual needs.

Also on display at the assembly were two "Harvester" station wagons used in the Migrant Ministry, one from the central states and the other the Connecticut Harvester dedicated at the National Council's General Board meeting in Pittsburgh last October.

In a significant ceremony citations were presented for outstanding Christian citizenship to 56 women from 17 states. Among them were three Congresswomen, eight state assemblywomen, three judges and a number of municipal office-holders and school board members. All those honored hold elective civic office or appointment by a governor, legislative committee or mayor.

In a message wired from Denver President Eisenhower extended warm greetings to the assembly. Delegates were welcomed also by: Governor Frank J. Lausche of Ohio; Mrs. Harry E. Smoyer, Cleveland, president of Ohio United Church Women; and Mrs. Charles W. Olson, president of the Cleveland Council of Church Women.

Election of officers came midway in the four-day assembly. Elected with Mrs. Wedel, the new president, to serve for a three-year period were: Mrs. Spann W. Milner, Atlanta, Ga.; Mrs. Samuel J. Walker, Whittier, Calif., and Mrs. Rosa Page Welch, Chicago, Ill., vice-presidents; Mrs. Edwin B. Zeller, Cedar Rapids, Ia., recording secretary; Mrs. Anna E. Heath, Washington, D. C., corresponding secretary; and Mrs. E. R. Corman, Pittsburgh, Pa., treasurer.

The wife of Dr. Theodore O. Wedel, canon of Washington Cathedral and warden of the College of Preachers, Mrs. Wedel is an ardent advocate of the cooperative movement of the churches and has been an active leader in its work, locally, nationally and internationally. She is a member of the National Council of Churches' policy-making General Board, a member of a World Council of Churches department, and former president of the Women's Auxiliary of the Protestant Episcopal Diocese of Washington, D. C.

In an interview immediately after her election, Mrs. Wedel predicted that church women—"the best-informed generation in U. S. church history"—will have an increasingly important influence on the American political scene, as well as on international affairs, particularly in building world peace.

"Our come-of-age American church women are a part of the revolutionary pattern which is changing the status of women in all countries," she noted. "Thereby, we understand the implications of these changes. We believe we possess, as a united group, a vast power for good. We mean to exercise it."

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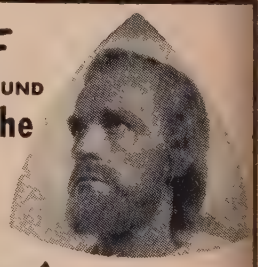

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The Public Schools

(*Continued from page* 20)

minations never before had consid-d together.

studying strategy about a problem nplicated by state laws at wide vari-ce with each other concerning reli-us exercises, Bible-reading and many er aspects and church policies little nged by several generations, the sec-nal groups established a surprising ount of agreement. The opinion of e group was not tested against that another, but in the plenary session egates were encouraged to express ir opinion as each section report was d. Little dissent was voiced and most it concerned an observation in one ort that the "separation of church l state" tradition in an era of tax-mption was virtually extinct.

Another section brought in a full ort on the issue which seemed to et with favor from the conference egates. Acknowledging the contribu-h of the Church Federation of Great-Chicago and its special commission ich has prepared a report for con-eration by the federation's board of ectors, the section said:

Basically, the American way is to p the churches as institutions sepa-e from the state and this has come mean (a) there is to be no estab-ed church; (b) that the state must be controlled by any church or rches as such; nor may the state trol nor should it give support to ecclesiastical functions of any church hurches, in whole or in part.

As this affects the public schools, the report said, it means (a) the American way requires public schools as institutions to be kept separate from the churches as institutions; (b) the public schools have a responsibility to make the largest provision in the schools for nonsectarian religious teaching and influence.

It added that the schools may teach about religion or its values as a fundamental factor in national life; they may *not* teach in such a way as to serve the sectarian needs of any ecclesiastical institution, individually or collectively.

Reports of several sections gave strong support to the public schools. One described the public schools as "the bulwark of freedom" and declared that "the public schools of this God-fearing people will prosper so long as they continue to acknowledge and champion the fundamental, God-given rights declared by the Declaration of Independence and in the Constitution of these United States." "Freedom of teaching and the autonomy of religious groups must be respected by religious groups," said another.

In one section, after extensive discussion of the effect of the Supreme Court decision barring segregation in the public schools, the churches were urged to give "special support to the public schools facing problems in the integration of the races and ethnic groups." The church was urged to do this "by giving Christian witness tolerantly, sympathetically, yet positively, implementing in every way possible her divinely created concept of the Fatherhood of God and the Brotherhood of Man."

A section urged every effort be made to retain respect and appreciation for the wisdom, power and love of God and that there be no yielding to "fearful conformity" lest the result be that the schools surrender the "experimental fringe in our educational program which makes progress possible."

As a possible guide to Protestants in helping the schools deal with religion that will not violate the ban against sectarianism, one section enunciated the following five religious principles:

1. As to the nature of the child: he is a creature of God; he is loved by God; and is responsible to God for all of his acts.

2. The child has the right, by virtue of his divine creation, to the fullest development of his faculties and capacities.

3. There should be respect for the individual conscience and faith of each child's allegiance, not forcing upon him beliefs and teachings which are offensive to his parents, if in the minority, but at the same time giving due regard to the faith of both the majority and the minorities.

4. There should be belief in community, not only in the sense of common loyalties as citizens, but as being brothers, children of God, and as such, having equal rights and responsibilities.

5. Since religious truth is a part of our heritage of truth, it should be included wherever relevant to the subject matter of public education.

Concerning the Bible, one of the sections reported: the public schools should (a) help young people to appreciate the relation of the Bible to the development of the Judaic and Christian cultures, (b) point out, in tracing the distinctive qualities of the American citizen, that the founding fathers and succeeding generations recognized the Supreme Being and looked to him as the author of liberty and justice, (c) make reference, in teaching social living, to the Judaic and Christian principles of conduct that have been a vital factor in shaping American law and standards of behavior, (d) recognize, in teaching the arts, the influence of the Bible in art, music, sculpture, etc, (e) treat the Bible, in

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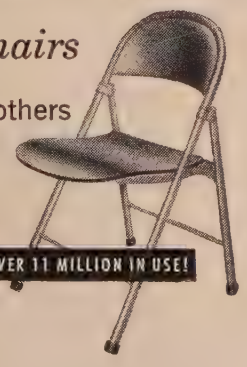

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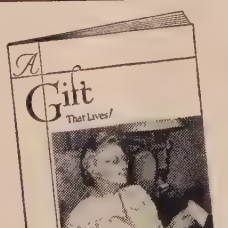

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universally accepted ethical ideas and principles, as a sourcebook on the same basis as other resources, (g) use the biographies of Biblical personalities, in teaching biography, as well as those of other individuals, (h) use the Bible, in teaching English, to show the influence it has had on the language's development.

An observance of American Education Week, planned as the first meeting of the conference, brought a discussion of the needs of the American public schools. Statistics concerning the need for teachers and buildings, the numbers of children which the public schools must serve in the next decade, and other facts were presented by Mrs. Rollin Brown of Los Angeles, Calif., president of the National Congress of Parents and Teachers; Mr. L. E. Page, of Carthage, Tex., national vice-commander of The American Legion; and Superintendent John Lester Buford of Mt. Vernon, Ill., president of the National Education Association. The president of the National School Boards Association, Hon. O. H. Roberts, Jr., of Evansville, Ind., spoke of the need for effective school trustees with religious motives. A concluding

Churches, Dr. Eugene Carson Blake.

As to the general reaction to the conference by the delegates: "Why haven't we had one before?"

Urge Peace Action

(*Continued from page 7*)

The delegates to the fifth annual meeting spent the morning discussing in a plenary session, and then in small groups, emerging issues in American life and what should be the churches' response.

Basing their studies upon a 74-page background paper drawn up by a division commission, the delegates concentrated a major portion of discussion upon the problem of "depersonalization" and pressures upon the individual in today's society which, they warned, may not permit him to have any significant power in shaping the social forces which affect his life.

Alarm was expressed in one of the sub-committee meetings over reports of widespread neglect in the churches and other institutions of what the "man in the pew" has to say about political, economic and social issues.

lies, the group pointed out. Referring to the background paper, they quoted its statement that "essential to effective Christian witness is the individual's sense of Christian vocation, based on deeper motivation and on an understanding both of his faith and of his role in society."

The group cited the current increased interest in religion as one evidence of the concern of the individual to become more personally involved in shaping the forces which control his destiny.

Another section of the paper dealing with "the relation of ethics to group responsibility," under discussion in the plenary session noted that "we must be mindful of the possible perversion of group life in which the group itself becomes an end in itself and the individual is submerged."

"The problem is," said the section in what in essence summarized the concern of the full-day meeting, "to help people become aware of what is happening, to arouse their concern for the issue and to find ways of reasserting the traditional American concern for the free expression of opinion."

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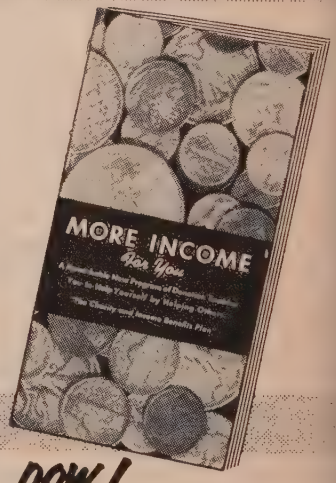

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Social Welfare

(*Continued from page* 10)

or, teacher and Christian."

he *Church of All Nations, Meth-*, Los Angeles, Calif., for outstand- achievement in developing a social are program in the community.

or months prior to the conference f, groups of social workers, pastors specialists in related, fields ranging ze from four to 20 persons, worked preparation of 40 study reports h were used as the bases for dis- on in 120 individual sectional and tional meetings.

he reports highlighted some of the ent trends and thinking in the :

mily Welfare Services—The Ameri- family is not on its way out, despite nguished cries of many well-mean- folk, this group reported. Under hairmanship of Stanley Davies, gen- director of the Community Service ty of New York, the group noted while the family may not be the as depicted in "Life with Father," a mistake to equate change with .

ctually, today's family can be the ly at its best, and often is," they It is, in fact, sometimes better than old days, because of the strong anionship of parents and children s era, with each sharing a deep of loyalty, honesty, frankness and human ties. They cited a battery ts to support their thesis, includ- atistics showing there are fewer n homes today than 60 years ago. This has been due to the fact that health advances have reduced parental deaths, that the marriage rate has been climbing, and that the number of large families is increasing. Also, they said, despite the common belief that the divorce rate is soaring, it is actually declining "per 1,000 of the population."

The Role of the Local Church in Meeting the Community's Welfare Needs — This group took a long look at local church community welfare programs — and found them wanting.

In a strongly worded 7-page statement, its 13 members charged that the average American church is more inclined (1) to sponsor programs for the obviously underprivileged and "down and out" in other communities than to do something constructive about helping the needy on its own front doorstep; (2) to "romanticize about spectacular poverty" and to be "generally uneasy, undefined and undirected" in its relation to established welfare programs, and (3) to move, all too often, without adequately consulting community welfare leaders while "dragging its feet" in keeping up-to-date on developments in the welfare field.

The authors of the paper made it clear that their remarks were based on personal observation rather than studies or statistics. They acknowledged "a healthful sort of concern" for welfare needs on the part of most churches, but pointed to a trend to "retreat from the more rugged areas of difficulty."

Services to Special Groups — This group reported significant progress in the elimination of segregation in Protestant churches. It noted a discernible shift in the last generation in the nature of the concern that religious institutions have about race relations. Twenty years ago, they said, the major emphasis appeared to have been on realizing a greater degree of "justice" within the existing social pattern of racial segregation. "In the past decade a greater emphasis has been placed on the examination of the pattern of racial segregation . . . (its) religious and ethical implications." This has led many, it stressed, to reject segregation as "a violation of the Gospel of love and human brotherhood." At the same time it noted that the absence of policy on integration in some denominations often provides local groups with "ample grounds to avoid facing the issue squarely."

Education, Action and Social Research — This group warned that the social welfare services operated by the Protestant churches never should and never can take over all the functions of public agencies. The report cited unemployment assistance and relief as examples of welfare services "completely beyond the range of ability or capacity of sectarian endeavor." Care of the aged has also outgrown church efforts, they said. They urged continued assumption of welfare responsibility by non-church institutions. They also recommended "careful examination" of ways through which social welfare agencies and their sponsoring churches "complement each other in support of social action."

The Churches' Role as a Social Conscience — Emphasis here was on the

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necessity for American Christianity to assume more strongly its historic role as "the social conscience of the nation"—to awaken the spirits of men so that they feel the need of their less fortunate brethren and desire to share in the solution of their problems." The report stressed the necessity for local congregations to assume responsibility. "There is still much sentiment," it noted, "that says that a few Christmas baskets delivered to the poor discharge their debts in this area." At the same time, the study members said, many denominations are putting insufficient funds and personnel into social welfare work. Divided Protestant opinion was noted as to whether the churches should turn over more of the social welfare job to public and private agencies. Those who say the churches should become increasingly involved in this field, they reported, feel the church should be able to contribute something "above and beyond" professional competence.

Child Welfare — This group reported that, as never before, this generation of youth want to live their own lives and do their share in assuming some of the responsibilities of society — but many are being thwarted by the tendency of their parents to prolong the infancy of their children beyond its normal period or by the lack of opportunity to make concrete contributions to society. While making it plain that the well being of a child depends upon a cohesive family unit, the experts said they had found an increasing tendency toward child-centered families where the maturity of which the child is capable is neither recognized nor demanded. "Probably the most common thread in the cloak of delinquency worn by thousands of American youth is immaturity," the report states. "It is a quality which often can be traced back through several generations of ancestors who were too immature to accept ordinary social responsibilities."

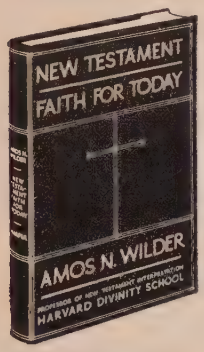
Rural Church Welfare Services — Primary among rural needs, this group noted, is church support of better programs of sex education in the schools and practices that will control the birth rate, so that where the local church and the home fail, "children will nonetheless be informed." They also urged study of the family-size farm to determine the ideal farm size for a community; encouragement of small group discussions of mental hygiene; cooperation with state agricultural schools in spreading information concerning rural community trends and new methods of rural community development; economy policy studies for rural areas; assistance to young farm families to become owners of the land; encouragement of church members to enter watershed conservation plans in their locality; and promotion of zoning legislation for rural areas.

By the week's end the 3,000 delegates had heard discussed, debated and carefully studied all the major questions implicit in the conference theme, "The Churches Respond to the Nation's Needs."

Armed with new insights and with the recommendations of the conference message as a specific guide, conferees returned to their churches and offices across the nation to take up again the job of ministering to those in need.

(Findings of the conference itself will be recorded in the third book produced in connection with the historic meeting. To be entitled "The Emerging Perspective," it will be published by the National Council sometime next spring.

The preceding two volumes, "The Activating Concern," a study of the theological and historical perspectives of church-related social welfare work, and "The Changing Scene," charting the extent of Protestant welfare work, were published prior to the conference for preliminary study by the delegates.



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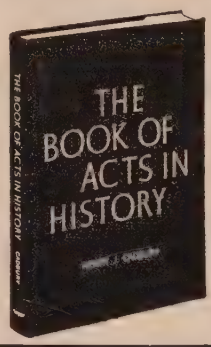

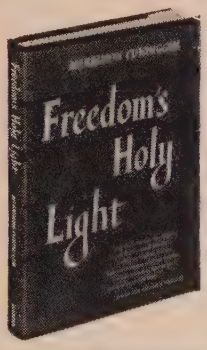

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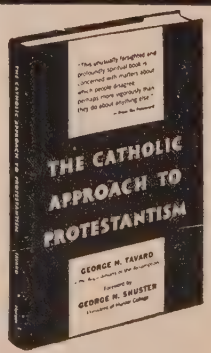

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ae place of the individual in society, elation to his work and to others, been a theme to which thinking ons have returned again and again. nodern times many have held that increasing specialization of labor, accompanying required isolation of worker and the repetitive nature, dom and monotony of his job are eading to a progressive weakening ae bonds of society.

nis modest study is a new and rather rent effort in the broad stream that been concerned with questions such nese. It is the sixth volume in a r study of Christian ethics and eco- ic life which the Study Committee ne Department of the Church and nomic Life of the National Council ae Churches of Christ in the United s of America has undertaken. Dud- Vard, the author, formerly Director tudies for the Department, is now utive secretary to the Board of l and Economic Relations of The nodist Church.

ne book is a report of the results wo studies of "the attitudes and ions of about 1,000 persons in 18 s, in diverse occupations and with ous backgrounds, regarding certain ts of their economic activities and ems, especially the ethical values ved and recognized." One part of study was based on 500 individual views conducted by the National on Research Center of the Uni- y of Chicago; the other part on ssions held in 38 groups, of 12 to 30 members, each of which met 6 to 8 times in urban and rural communities in 18 states and in Canada.

The book is not a report of the conclusions reached by the individuals or groups who participated in these studies on how their own or their leader's behavior could or should be changed to conform more clearly to a given code of ethics. It does not end up with the statement of a new code to guide or determine anyone's behavior. Neither is it a compilation of statistics, although there are some helpful figures in the book that tell the reader how many men and how many women were interviewed, and how many worked on farms and how many in cities, as well as something about their incomes and educational backgrounds.

Instead, the book is a *description* of what the people who were studied said

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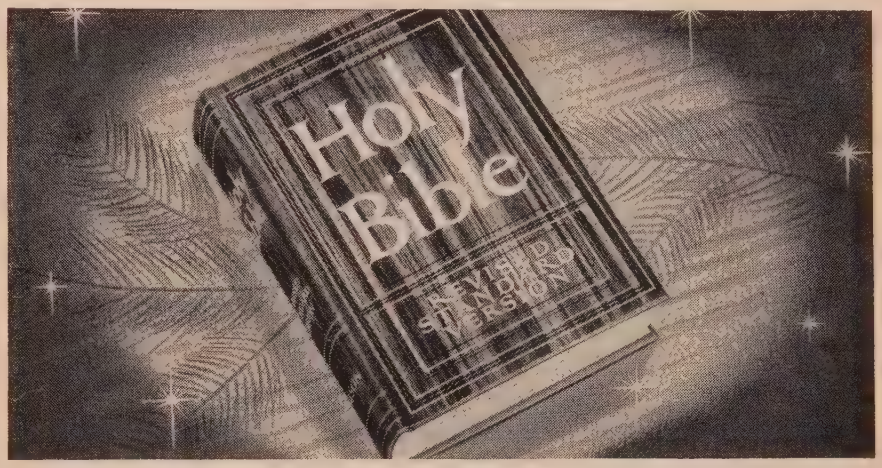

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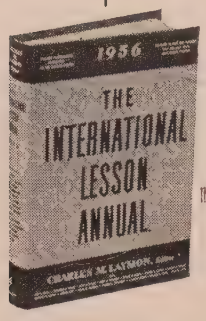

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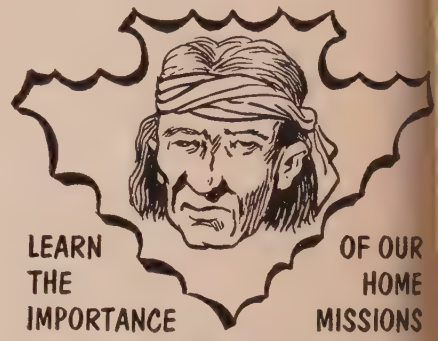
surprised to find much in the boo with which he is already familiar. I deed, the author points out that "mo of the respondents, asked why the worked, said that they worked to ear a living." What could be more obviou

Yet the point to which the book keep returning is that this is not *all* that th people said about their work. And th is not obvious. Rather it is still new because in spite of many researches an religious and ethical preachings to th contrary, an assumption persists tha work is work — and furthermore, that i should be. As long as this belief i widely held, it is, of course, unlikel that those who are in a position to d something about making work fun — o should I say, socially significant — wil or can do anything about it.

In the light of beliefs such as the on just mentioned, the findings of thi study are significant. For when listened to, the people said that their job already had meaning for them over and above their importance as work to be done. Over 90% of those interviewed expressed awareness of a social contribution in their work, and the discussion



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aps were equally clear that to their abers their jobs were not work alone. en to some of them speak: A pipe- worker — "I take care of pipeline, if I no care pipeline, public no water come to houses. My work d public works." A beauty shop ator — "We help with the morale women. They come in tired and l-looking, and when they leave they only look better, they feel better. ffects their homes, too, when they elaxed." A fuel truck driver — "Our mers have feelings of security as as fuel oil is concerned. We will e heaven and earth to get to them n they need us. Last December when cold I started and worked every — Sundays and holidays — to keep mers serviced — every day for ten s straight." An editor — "Through paper they learn what is going on he world. Keep informed. This was r more important than it is today." 6 and 7).

he second half of the book describes the people studied "solved" the lems of honesty, justice, spending, freedom that they encountered in economic aspects of their daily lives. first chapter in this part shows how plex morally and ethically these le" problems of daily living are. example. "A clerk in a grocery store s that a customer is not getting full in a purchase of perishable goods se some are spoiled. . . . If the is an honest man. he will not to pass spoiled goods off on a mer at the price of good groceries; on the other hand, will he want se his job by disobeying his boss's uctions by doing just that — espe- if the support of his family de- on his holding the job." (p. 125). at is impressive from reading these ers is the refusal of the people ed to accept solutions that did not sense in the situations where they untered their problems. To a per- with a problem an "idealized" dard of behavior is, of course, only one aspect of the situation which he faces in all its concreteness. He must also behave in ways that show friendliness to others and at the same time help to get a job done. And since not many of us can step outside our own frames of reference, our behavior must also be consistent with what each of us has learned about himself and life in general. If the first thing to say about the moral problems of others is that the situations in which they are encountered are complex, to expect that they can be solved by behavior in conformity to an *a priori* "ideal" avoids the dilemmas in which practitioners find their most difficult problems.

What this reviewer concluded was that many of these problems of daily living were settled with wisdom by the persons who were close to them. Had he, too, been there, faced with the dilemmas of the men and women who were in the situations described, this reviewer at least feels it would have been well if he had acted with the same respect for the complexities of daily living. Indeed, for all of us who profess, teach or preach, as well as for those who look to us for help, the book has an important lesson; namely, that we exercise great humility in expecting the behavior of others to conform to a set of ideal standards. Thus, this piece of modern social science research supports the importance of a basic Christian value, which history shows has been frequently forgotten by men in all walks of life.

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ticipated in the study found the discussions themselves a fruitful vehicle for transmitting a better understanding of socially responsible behavior. This was not an intended outcome of the study. But when this finding is put in relation to the experiences of others who have used discussion methods as a way of communicating improved behavior, it is a lead that should not be overlooked. It is, hence, useful to have in the appendices to this volume the interview and discussion guides that were used in the study. They provide an already tested starting point for other groups interested in exploring anew the relationship between standards of behavior and living.

— GEORGE F. F. LOMBARD*

American Foundations and Their Fields, 7th Edition

By WILMER SHIELDS RICH, American Foundations Information Service, 860 Broadway, New York 3, N. Y., $35.00.

Fund-raisers for church-related institutions will find in "American Foundations and Their Fields — Seventh Edition" an absolutely indispensable tool for their work. This book comprises 744 closely printed pages, a monument of industry and research; 4,162 foundation are described, giving their names, addresses, fields of interest and chief officers. The foundations are listed by states and in addition there is an index of foundation names and a listing of foundations by special fields of interest.

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—BENSON Y. LANDIS

Book Reviews are continued on page 35.

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dex of National Council Outlook for the Year 1955

eviations
editorial
nd bio—picture and biographical sketch
book review
ndance: A Challenge to Us, June p 18
a—Churches Hold Key to Tensions in
ica by S M Cavert Feb p 13; ed Africa's
llenge to the Church by George W.
penter Feb p 18
culture—Seminar on Christian Farmer
His Gov't Mar p 21; Rural Life Sun-
Apr cover, p 2; Messengers of Brother-
d by Ralph Felton Apr pp 10 11 24; ed
istianity and Rural Life Apr p 17;
al Peoples Awake from Lethargy June
5; Christian Stewardship of the Land by
aldine Sartain Oct pp 3 10; Harvest
tival Oct p 23
hol—Yale Summer School of Alcohol
dies Feb p 14
nander, John M.—Protestant Radio & TV
ter, Atlanta Feb pp 8 9 25
rican Communities Overseas — figures
p 27; Iran flood relief Mar p 20;
ucigalpa Church Sept p 20
rson, Leila — ed Impressions Left by
ton Jan p 17; ed Ecumenical Education
pp 17 18
garth, Margaret—Receives Upper Room
ard for Christian Fellowship Oct p 26
litecture, Church—*See* Church Building
sh, Ralph M—Recording Secretary of
ncil Jan p 11
ams—*See* Evangelism
nagoras, Patriarch — Greek Orthodox
rch Nov pp 10-13
nson, C. Harry—Church Building Con-
nce Apr pp 15 23
uc Weapons — Resolution of World
ncil's Central Com. Sept p 9

r. Mrs David D—Member UCW World
owship Team Jan p 19; Women from
Corners of World Will Be at Cleveland
p 23
es. Roswell P—Report to General As-
ly Jan pp 15 23 24; addressed Church-
's Seminar Mar pp 20, 21; ed When
h Meets Faith Sept pp 17, 18; ed
st Self-Examination Nov p 19
David—Announced film survey results
pp 14, 25
ow, Robbins W—Interchange of preach-
Apr p 12; Tegucigalpa union church
p 20; This Nation under God: The
ncil's First Five Years Nov pp 4-6 13,

Metropolitan Antony—Syrian Anti-
n Church Nov pp 10-13
olence—*See* Stewardship
tt, John C — Social welfare citation
cover, p 8
ey, Clara L—pic and bio Sept p 16
— Bible-centered projects May p 6;
Passes Third Birthday Oct p 21
—Ed Bingo and the Churches by Wil-
J. Villaume Mar pp 17 18
raphical Sketches—*See* Personalities
, Pres Eugene Carson—Jan cover; bio-
hical sketch pp 11 22; trip to Far East
pp 12 22; Feb pp 3 7; Easter message
p 3; General Board Apr p 3; Asso-
ed Church Press May p 13; National
gious Publicity Council May p 14;
e introduction to Evanston booklet May
3: addressed Senate Com. on Constitu-
al Rights Oct p 5; prayers for Presi-
Oct p 25; reported on proposed
sian visit Nov p 17
ard, Samuel — Study of Functions of
sh Minister June pp 12 13 23 24
y Wildgoose and His Ragged Regiment
Wendell Kellogg May pp 10 11
Bolles, Donald C—ed A Tradition Is Established Jan p 18; Churches' Voice Is Heard above Din of Daily Life Jan pp 20 21; "Accents of the Divine" Apr pp 15 23; ed New Era in Hollywood? Apr p 18; At Long Last—A United Church Center June pp 3 4; ed Abundance: A Challenge to Us June p 18; ed Light in Dark Corners Sept p 18; ed Filmed Message of the Reformation Sept p 18; Public Schools, Dec pp 20 23
Book Reviews—Jan pp 29-31; Feb pp 29-31; Mar pp 29-31; Apr pp 28-31; May pp 28-30; June pp 26-30; Sept pp 28-30; Oct pp 27-30; Nov pp 25-30; Dec pp 27-30 35
Books Received—Jan p 31; Feb p 28; Mar p 31; Apr p 31; June p 31; Sept p 26 27; Oct p 30
Broadcasting and Films — "Thy Kingdom Come" by Nancy Lawrence Jan pp 3 27; Radio Voice of Christian Korea (HLKY) Jan p 10; radio and TV at General Assembly Jan pp 21 22; Protestant Radio and TV Center, Atlanta Feb pp 8 9 25; film survey results Mar pp 14 25; new projects approved by General Board Apr p 3; annual meeting Apr pp 14 22; ed New Era in Hollywood? Apr p 18; pic and bio Jane Margaret Carter May p 16; new TV series "Man to Man" Oct p 10
Budget—Adopted by General Board Apr p 3

Calendar—Feb p 11; Oct p 2; Nov p 2
Carpenter, George W—ed Africa's Challenge to the Church Feb p 18
Carter, E Russell—The Illusion of Inability Apr pp 9 26; corresponding secretary National Fellowship of Indian Workers Sept p 23
Carter, Jane Margaret—pic and bio May p 16
Caution, Tollie L — Chairman of National Migrant Com Jan p 10
Cavert, Samuel McCrea—Churches Hold Key to Tensions in Africa Feb p 13
Chaplains — Dr Blake's visit to Far East chaplains Jan pp 12 22; Feb pp 3 7; ed American Marriages in Spain Feb p 17
Chinese—The Changing Scene in US Chinatowns Apr pp 13 27; The Church in China Today by Francis P. Jones May pp 12, 26; Christian Literature for Overseas Chinese Nov pp 14 15 24
Christian Education — Colgate Award to Farm Woman Feb pp 6 7; Annual Meeting Mar pp 4 5 24 28; ed Communicating the Gospel Mar p 17; Faculty Christian Fellowship to discuss academic freedom Mar pp 24 28; *Quadrennial International Sunday School Convention*—The Sustaining Knowledge of God, by Ralph N. Mould Apr pp 8 24; ed The Lay Teaching Ministry by Gerald E Knoff Apr p 18; Bobby Wildgoose and His Ragged Regiment by Wendell Kellogg May pp 10 11; Harold Stassen and Children Sept cover, p 2; Christian College Day Apr p 22; pic and bio Margaret Lawson Sept p 16; A Sunday School Superintendent Plans "Christian Education Week," by Paul F. Meyn Sept p 25; Faculty Christian Fellowship's new director, John W Dixon Jr. Oct p 13; support for Christian Colleges Oct p 21; pic and bio A. Wilson Cheek, UCYM Nov p 18; pic and bio Mrs Alice Goddard, Children's Work Nov p 18; Visits by Harold Titus for Faculty Christian Fellowship Dec p 15
"Christian Horizons"—Missionary job openings Apr p 12
Christian Life and Work—pic and bio R H Edwin Espy Jan p 16; pic and bio Warren W. Ost Jan p 16; pic and bio Mrs. Setsuko Nishi Apr p 16; Should Church Social Welfare Chart a New Course? by Muriel Webb Sept pp 10 11; pic and bio Claud D. Nelson Sept p 16; For All Who Face Problems Oct p 4; ed Freedom Is Indivisible by Claud Nelson Oct p 20; pic and bio Elma Greenwood Nov p 18; Assembly in Cleveland Dec pp 7 24
CCLOC—*See* Council on Christian Literature for Overseas Chinese
Cheek, A. Wilson—pic and bio Nov p 18
Christmas—Dr. Blake spends Christmas with GIs in Korea Jan pp 12 22; Christmas message from GIs Jan p 12
Church and Economic Life—Christian Principles and Assumptions for Economic Life —ed Building Ethical Values, by Cameron Hall Jan p 18; Seminar on Christian Farmer and His Government Mar p 21; date for Study Conference Apr 20; Haverford Conference report Dec pp 13 14
Church and State—*See* Religious Liberty
Church Architectural Guild of America Apr pp 15 23
Church Building—"Accents of the Divine" by Donald C. Bolles Apr pp 15 23
Church Conference of Social Work—pic and bio Gunnar Dybwad Apr p 16
Church Membership—RIAL has contributed to increase Feb p 12; The Council's Family, 35,500,000 Feb p 20; A New Statistic: Church People Number 97,482,000 Sept pp 8 15
Church of All Nations, Los Angeles—Social Welfare citation Nov p 9
Church World Service — General Assembly resolution re refugee resettlement Jan p 7; $25,000 to Korean amputee rehabilitation program Jan p 22; One Great Hour of Sharing Feb cover, p 4; flood relief in Iran Mar p 20; new projects approved by General Board Apr p 3; first Arab refugee family June p 23; Corsi addresses editors May p 13; pic and bio Roland Elliott May p 16; ed Christian Ministry to Refugees, by Roland Elliott June pp 17 18; Chinese refugee family Oct p 13; McReynolds overseas relief director Oct p 13; Stevenson director of program in Asia Oct p 13; pic and bio Stevenson Oct p 14; food shipment abroad 142,000,000 pounds Oct p 22; R Norris Wilson gives figures for Share Our Surplus Oct p 22
Churches and Social Welfare—The Churches and the Nation's Welfare, by Beata Mueller Apr pp 4 5 22; Mrs Nishi's research Apr p 23; Should Church Social Welfare Chart a New Course? by Muriel Webb Sept pp 10 11; Social Welfare Citation winners Nov cover, pp 2 7-9; ed Honest Self-Examination by Roswell P. Barnes Nov p 19; report of Conference at Cleveland Dec pp 8-10 25 26
Churches Working Together—*See* Councils of Churches (State and Local)
Churchmen's Seminar—Mar pp 20 21
Churchmen's Week—*See* United Church Men
Church-Related Colleges—*See* Christian Education
"Citizens in Action" Broadcasts—*See* United Church Women
Coates, Fletcher—An Armor of Faith Mar pp 4 5 24 28; "Teach Christ Now" Sept pp 3 4 5 7; The General Board at Pittsburgh Nov pp 16 17 21
Colgate Award—*See* Christian Education
Committee on Maintenance of American Freedom—Jan p 6; Nov p 5
Communism — Oxnam speech at General Assembly Jan p 6; Message of General Assembly Jan p 20
Constituent Communions—Feb p 20
Contributions—*See* Stewardship

Council on Christian Literature for Overseas Chinese—The Printed Word Strengthens the Faithful in the East, by Geraldine Sartain Nov pp 14 15 24
Council Personalities—*See* Personalities
Councils of Churches (State and Local)—New Haven Lenten Services promoted Feb pp 10 19; Grand Rapids Community Family Life Clinic Feb p 14; Oakland, Calif., Easter Dawn Service Mar cover, p 2; San Francisco and Des Moines Councils elect women presidents Mar p 19; Hartford Conn. Council makes motion picture on homes for older people Mar p 21; Dickinson County Council, Abilene, Kans., gives Easter pageant Apr p 21; Detroit Council reports June pp 14 15; San Francisco Council celebrates UN 10th Anniversary by Festival of Faith Sept pp 6 7; Sacramento Council now has own home Oct p 22; Buffalo Refugee Office Dec pp 11 12; Dayton United Church Canvass Dec pp 18 19
Also briefer items in *Churches Working Together*—Feb p 19; Mar p 19; Apr p 19; May p 19; June pp 19 22; Sept p 19; Oct pp 15 21; Nov p 20; Dec p 14
Covers of Outlook—Eugene Carson Blake, Jan; One Great Hour of Sharing, Feb; Easter Dawn Service at Oakland, Mar; Rural Life Sunday, Apr; National Parks Ministry, May; Proposed Headquarters, June; International Sunday School Convention President Harold E. Stassen, Sept; Rural Scene, Oct; Social Welfare Citation Winners, Nov; United Church Women, Dec
Crummey, John D—Vice-President Jan p 14

Deitz, Purd Eugene—Vice-President Jan p 13; resolution on Indians Apr p 3
Demaree, Mrs. Doris Clore—Chosen for Colgate Award Feb pp 6 7; receives award and addresses Division of Christian Education Mar p 5
Denominational Histories—"The Lutherans," by Beata Mueller Mar pp 6-9 26; "We Are Brethren," by Raymond M. Veh Apr pp 6 7 20; "With a Dutch Accent," by Howard G. Hageman June pp 5-8 20; "The Eastern Orthodox," by George Florovsky Nov pp 10-13
Dicks, Russell L—Social welfare citation winner Nov cover, p 8
Dixon, John W Jr—Executive director, Faculty Christian Fellowship Oct p 13
Driscoll, Mrs. Walter B—Vice-President Jan p 14
Dulles, John Foster—Talks with editors May p 13; addressed San Francisco Festival of Faith Sept p 6
Dybwad, Gunnar—pic and bio Apr p 16

Easter—Easter dawn service at Oakland, Calif., Mar cover, p 2; Easter Message from President Eugene Carson Blake Mar p 3; The Fifty Days after Easter, by E. G. Homrighausen Apr p 21; Easter dawn pageant at Abilene, Kans. Apr p 21
Eastern Orthodox, The, by George Florovsky Nov pp 10-13; General Board resolution on Turkish treatment of Greek Orthodox Nov p 21
Economic Life—*See* Church and Economic Life
Ecumenical Education—General Board approves study of needs and resources Apr p 20; ed Ecumenical Education, by Leila Anderson Apr pp 17 18; ed Making Evanston Local by R H Edwin Espy May p 18
Ecumenical Relations, Department of—A British Accent in U S Pulpits Apr p 12; Overcoming Barriers between People by Edith C. Tatnall Oct pp 12 13; Hands Across the Sea, by Archdeacon Kenneth Healey and Pres Wilbour E Saunders Oct Mar pp 17 18; Apr pp 17 18; May pp 17 18; June pp 17 18; Sept pp 17 18; Oct pp 17 18; Nov p 19; Dec ??
Eisenhower, Pres Dwight D—Commended by General Board for peace efforts Apr pp 3 20; ed The Shape of Things around Formosa by Kenneth Maxwell May p 17; pic receiving citation from United Church Men June p 20; calls Refugee Relief Act "great humanitarian act" June p 17; prayers for the President Oct p 26
Eldredge, Lucy M—pic and bio Oct p 14
Elliott, Roland—pic and bio May p 16; ed Christian Ministry to Refugees June pp 17 18
Espy, R H Edwin—pic and bio Jan p 16; John R Mott: In Memoriam Mar p 22; ed Making Evanston Local May p 18
Evangelical United Brethren Church—"We Are Brethren" by Raymond M Veh Apr pp 6 7 20
Evangelism—*National Parks Ministry*—pic and bio of Warren Ost Jan p 16; Moro Rock in Sequoia National Park May cover, p 2; Redwood Forests a Chapel for Vacationers May p 15; *Pentecost*—The Fifty Days After Easter by E G Homrighausen Apr p 21; *Ashrams*—pic and bio of Harold H. McConnell May p 16; Borrowed from the Hindus June p 24; Joy Working for the Kingdom Oct pp 6 7; *Worldwide Communion* ed A Spiritual Rallying Point, by Berlyn V. Farris Sept p 7; *Reformation Sunday*—ed "Let the World Know," by Berlyn V. Farris Oct p 20
Evanston Conference—*See* World Council

Faculty Christian Fellowship—*See* Christian Education
Family Life—Facts—Instead of Suspicions (Grand Rapids Family Life Clinic) Feb p 14; "The Responsible Christian Family" Mar p 23
Far East—Trip of President Blake Jan p 12; Feb pp 3 7; President Eisenhower commended by General Board for peace efforts Apr 3; ed "The Shape of Things around Formosa" May p 17
Farnsworth, Richard A—Vice-President Jan p 14
Farris, Berlyn V—ed "A Spiritual Rallying Point" Sept p 17; ed "Let the World Know!" Oct p 20
Felton, Ralph A—Messengers of Brotherhood: Agricultural Missions Marks 25th Anniversary Apr p 10
Fifth Anniversary of National Council—"This Nation Under God," by Robbins W Barstow Nov pp 4-6 13 22 23; Statements of Church Leaders Dec pp 16 17
Florovsky, George—Vice-President Jan p 14; The Eastern Orthodox Nov pp 10-13
Flynt, Carolyn Williams—"And the World Listens" (Protestant Radio and TV Center, Atlanta) Feb pp 8 9 25
Food, Friendship and a Future by Leon Stong June pp 10 11 20
Foreign Missions—RAVEMCCO sponsors Korean Christian radio station Jan p 10; pic Fr. Makary El Souriany, Coptic monk studies under Near East Committee Jan p 25; share in World Day of Prayer funds Jan p 24; Missionaries: India's Door Is Open by A. Russell Stevenson Feb pp 5, 26, 27; pic and bio of Floyd Shacklock Mar p 16; Agricultural Missions anniversary Apr pp 10 11 24; The ABCs in the Land of the Sphinx by Nancy Lawrence May pp 8 9; The Church in China Today by Francis P Jones May pp 12 26; A Christian "Oasis" in Africa by Geraldine Sartain June pp 9 21; Rural Peoples Awake from Lethargy June p 25; pic and bio Clara L. Bentley Sept p 16; Missions in Revolution Oct pp 8 23; ed "A Challenge to Christian Devotion," by Roland W. by Geraldine Sartain Nov pp 14 15 24
Friendship Press—*See* Missionary Education
Fry, Franklin Clark—Trustee United Church Center June p 4

Gardner, John A—San Francisco Festival of Faith Sept pp 6 7
General Assembly of National Council of Churches—Boston Nov 27-Dec 3; Jan pp 4-7; General Secretaries' report on State of the Churches Jan p 15; ed Impressions Left by Boston by Leila Anderson Jan p 17; Message of General Assembly Jan pp 20 26; Churches' Voice Is Heard above Din of Daily Life by Donald C Bolles Jan pp 21 22;
General Board of National Council of Churches—*At Boston,* authorized $600,000 for headquarters Jan p 5; list of members of General Board Feb pp 22 23 24; *at Chicago,* Apr pp 3 20; statement for UN anniversary in San Francisco Sept p 7; *in Pittsburgh,* Oct p 26; The General Board at Pittsburgh by Fletcher Coates Nov pp 16 17 21
Goddard, Alice—pic and bio Nov p 18
Greek Orthodox Church—Nov pp 10-13
Greenwood, Elma—pic and bio Nov p 18
Gripman, Merle—pic and bio Mar p 16
Groner, Edith L—pic and bio Oct p 14
Gross, Ernest A—Building the Foundations of Freedom Feb p 11

Hageman, Howard G—"With a Dutch Accent" (Reformed Church in America) June pp 5-8 20
Hall, Cameron P—ed Building Ethical Values Jan p 18; ed "Climate of Opinion" Sept p 17
Hands Across the Sea, by Venerable Kenneth Healey and Pres. Wilbour E Saunders Oct pp 16 17 18
Harmon, Francis S—Presents budget to General Board Apr p 3; vice-president Trustees, United Church Center June p 3
Headquarters of National Council—General Board action Jan p 5; architect's drawing June cover, p 2; At Long Last—A United Church Center by Donald C. Bolles June pp 3 4; On the Road to Greater Solidarity of Effort by Roy G Ross June p 4
Headquarters for World Council—Central Committee approves plans Sept p 9
Healey, Venerable Kenneth—Hands Across the Sea Oct pp 16 17
Heifer Project—Food Friendship and a Future, by Leon Stong June pp 10 11 20
Home Missions—New chairman of National Migrant Committee Jan p 10; share in World Day of Prayer funds Jan p 24; ed Extra Friendliness for Indians, by Louisa Shotwell Feb pp 17 18; pic and bio of Merle Gripman Mar p 16; educational materials for migrant children Mar p 17; joint sponsor of National Conference on Churches and Social Welfare Apr p 5; "The Illusion of Inability," by E. Russell Carter Apr pp 9 26; "Christian Horizons" lists missionary job openings Apr p 12; "Children of the Road," by Geraldine Sartain May pp 4 5 6; Urban Church Department co-sponsor of Conference on Chinese Churches Apr pp 13 27; Christian leaders and city planners meet May pp 9 25; ed "A Symbol of Warmth and Friendliness," by Geraldine Sartain May p 18; Town and Country Church Committee cooperated in Blizzard study of parish minister June pp 12 13 23 24; Urban Church Department cooperated in Blizzard study June pp 12 13 23 24; Indian Off Reservation Seeks Acceptance by Louisa Shotwell Sept pp 21 23; Christian Stewardship of the Land by Geraldine Sartain Oct pp 3 10; Missions Confront a Changing America Oct p 11; "Neither Rural Nor Urban" Oct p 18; Migrant

buser, Mrs Charles M—President of Des Moines Council Mar p 19
tchinson, B Edwin—Vice-President Jan 14
ymns—Radio program "Thy Kingdom ome" features hymns Jan pp 3 27; rural ymn contest winner Oct p 4; Youth hymn ought Oct p 10

llusion of Inability," by E Russell Carter pr pp 9, 26
dian Americans—*See* Home Missions
tegration—*See* Racial and Cultural Relaons
terchange of Preachers—*See* Ecumenical elations
ternational Justice and Goodwill—General ssembly Message Section on UN and eace Jan p 20; Ernest A Gross new deartment chairman Feb p 11; pic and bio Kenneth L Maxwell Apr p 16; ed The hape of Things around Formosa by Kenth Maxwell May p 17; ed The United ations Tenth Anniversary by Walter Van irk June p 17; Peace for All Nations San Francisco Festival of Faith), Sept pp 7; ed When Faith Meets Faith by Rosell P Barnes Sept pp 17 18
ternational Sunday School Convention—The Sustaining Knowledge of God," by alph N. Mould Apr p 8; ed The Lay eaching Ministry by Gerald E. Knoff Apr 18; Sept cover, p 2; "Teach Christ Now" Fletcher Coates Sept pp 3 4 5 7
terseminary Committee—Chairman Liston ppe, pic and bio June p 16

pan International Christian University—A Great Christian University Mar p 18
nt Committee on Missionary Education—ponsors Silver Bay Conference June p 24
es, Francis P—The Church in China oday May pp 12 26

dlogg, Wendell — Bobby Wildgoose and is Ragged Regiment May pp 10 11
loff, Gerald E — Addressed Division of ristian Education Mar p 4 5; ed The y Teaching Ministry Apr p 18; re Nanal Christian College Day Apr p 22; dressed International Sunday School nvention Sept p 7
dani, Ruth—National Chairman of World mmunity Day, pic and bio Mar p 16
gan Radio Station HLKY—*See* Broadsting and Films

ldis, Benson Y—ed Christianity and al Life Apr p 17; editor Yearbook of erican Churches Sept pp 8 15
z, John Edward—Executive director of Southern Office Sept pp 14 15
son, Jordan L—Chairman of Committee Religion and Public Education Oct p 24
rence, Nancy—"Thy Kingdom Come" pp 3 27; The Christian Message on Mar pp 14 25; The Gospel on the Air pp 14 22; The ABCs in the Land of Sphinx May pp 8 9 The Protestant nister Today June pp 12 13 23 24
son, Margaret—pic and bio Sept p 16
men—*See* United Church Men
ox, G. Merrill—Detroit Council report ne pp 14 15
tz, Richard E—Family Life Clinic in and Rapids Feb p 14; reported to Divin of Christian Education Mar p 28; dressed International Sunday School nvention Sept p 4
nty, Metropolitan — Russian Orthodox urch Nov pp 10-13
racy Work—*See* Foreign Missions
ner, Martin—ed The Filmed Message of Reformation Sept p 18

Film meeting Apr pp 14 22; re "A Man Called Peter" Apr p 18; re TV series "Man to Man" Oct p 10
Martin, W Burton—RAVEMCCO director Jan p 10; representative at Bangkok conference Feb p 15; visits Philippine station DYSR Mar pp 12 28
Martin, Bishop William C—Presidential address at General Assembly Jan p 5; ed A Tradition Is Established Jan p 18
Matthews Stanley—Dayton United Church Canvass Dec pp 18 19
Maxwell, Kenneth L—pic and bio Apr p 16; ed The Shape of Things around Formosa May p 17
May Fellowship Day—*See* United Church Women
Mayo, Leonard W—Report of social welfare survey Apr p 5; chairman of social welfare conference Oct p 4; social welfare citation winner Nov cover, p 7
McCarthy, Mrs. Eugene Ross—Vice-President Jan p 14
McConnell, Harold H—pic and bio May p 16; re ashrams June p 24; Oct p 7
McReynolds, William T—CWS overseas relief administrator Oct p 13
Merwin, Wallace C—ed A Great Christian University Mar p 18
Meyn, Paul F—A Sunday School Superintendent Plans "Christian Education Week" Sept p 25
Michael, Archbishop—Greek Orthodox Church Nov pp 10-13
Migrants—*See* Home Missions
Miller, J. Quinter—pic and bio June p 16
Ministry in Institutions—The Ex-Prisoner—Useful Citizen or Enemy? by Paul L. Tilden Jan pp 9 26; death of Paul L. Tilden Nov p 15
Missionary Education, Joint Committee on—Spring meeting Feb p 15; pic and bio of J Allan Ranck Feb p 16; pic and bio of Lucy Eldredge Oct p 14
Missions, Foreign—*See* Foreign Missions
Missions, Home—*See* Home Missions
Motion Pictures—*See* Broadcasting and Films
Mott, John R—In Memoriam, by R H Edwin Espy Mar p 22; General Board memorial service led by Dr. Cavert Apr p 20
Mould, Ralph N—The Sustaining Knowledge of God Apr p 8
Mueller, Beata—A Demonstration of Unity Jan pp 4-8; The Lutherans Mar pp 6-9 26; The Churches and the Nation's Welfare Apr pp 4 5 22
Mueller, Bishop Reuben H—Vice-President of Council Jan p 14; also vice-president of International Sunday School Convention Sept p 5

National Citizens' Committee for Educational Television—Cited UCW Jan p 6
National Conference on Churches and Social Welfare—*See* Churches and Social Welfare
National Council of Churches, General—The 16 Vice-Presidents Jan p 13; What the Council Has Done Feb p 2, Mar p 2; Vice-Pres Nichols, pic and bio Feb p 16
National Fellowship of Indian Workers—Triennial Meeting Sept pp 21 23
National Migrant Committee—New chairman Jan p 10; Waldorf luncheon Oct p 24
National Parks Ministry—*See* Evangelism
National Religious Publicity Council—Annual Meeting May p 14
National Youth Week—*See* United Christian Youth Movement
Nelson, Claud D—ed American Marriages in Spain Feb p 17; pic and bio Sept p 16; ed Freedom Is Indivisible Oct p 20
Nichols, Bishop D Ward — Vice-President Jan p 14; pic and bio Feb p 16

Orthodox—*See* Eastern Orthodox
Ost, Warren W—pic and bio Jan p 16
Oxnam, Bishop G Bromley—Addressed General Assembly Jan p 6; also at dedication of Protestant Radio and TV Center, Atlanta Feb p 8

Parker, Everett C—Director of Film Survey Mar pp 14 25
Parolees, Probationers and Ex-Offenders—*See* Ministry in Institutions
Pastoral Services, Department of—Cooperated in Blizzard study June pp 12 13 23 24; death of Paul L. Tilden Nov p 15
Payne, Paul Calvin—Vice-President Jan p 13; addressed Division of Christian Education Mar p 4; International Sunday School Convention Sept pp 3 4
Personalities, Council—Jan p 16; Feb p 16; Mar p 16; Apr p 16; May p 16; June p 16; Sept p 16; Oct p 14; Nov p 18
Phodaca, Josefina—Member of World Fellowship Team Jan p 19
Pielstick, Don F — ed "No Community Neglected" by I George Nace Sept p 18
Platt, John H—Associate Treasurer Jan p 11
"Point of Beginning"—UCW play for May Fellowship Day Mar p 23
Pope, Liston—Chairman of editorial committee for film survey Mar pp 14 25; speaker at Broadcasting and Film annual meeting Apr pp 14 22; pic and bio June p 16
Pope Pius XII—Prayers for, Jan p 5
Prisons—The Ex-Prisoner: Useful Citizen or Enemy? by Paul L. Tilden Jan pp 9 26
Pronouncements—General Board resolution reinforced Apr pp 3 20
Protestant Minister Today, by Nancy Lawrence June pp 12 13 23 24
Public Relations—The Churches' Voice Is Heard above Din of Daily Life, by Donald C. Bolles Jan pp 20 21
Public Schools—Committee on Religion and Public Education sponsors conference in St. Louis Oct p 24; report of St. Louis Conference Dec pp 20 23

Race Relations Sunday Message—*See* Racial and Cultural Relations
Racial and Cultural Relations—J Ernest Wilkins, Assistant Secretary of Labor, addresses General Assembly Jan p 6; section on segregation in General Assembly message Jan p 20; Race Relations Sunday Message Feb pp 20 28; General Board resolution on "economic strangulation" in Mississippi Apr p 3; department cosponsored Conference on Chinese churches Apr pp 13 29
Radio—*See* Broadcasting and Films
Raikes, Robert—Founder of Sunday school movement May pp 10 11; portrayed in pageant at International Sunday School Convention Sept p 4
Ranck, J Allan—pic and bio Feb p 16; re Silver Bay Conference June p 24
RAVEMCCO—Sponsors Korean radio station HLKY Jan p 10; sponsors Bangkok conference Feb p 15; supports Philippine radio station DYSR Mar pp 12, 28
Reformation Sunday—*See* Evangelism
Reformed Church in America—"With a Dutch Accent" by Howard G Hageman June pp 5-8 20
Refugees—*See* Church World Service
Reid, W W Jr—Rural hymn for Social Welfare Conference Oct p 4
Relief—*See* Church World Service
Religion in American Life (RIAL)—"Leading Men to the House of God" Feb p 12; "Mass Media Help the Churches" Oct p 24
Religious Liberty—Section in General As-

sembly message Jan p 26; ed American Marriages in Spain Feb p 17; pic and bio of Claud Nelson Sept p 16; Dr. Blake's Constitution Day address to Senate Committee on Constitutional Rights Oct p 5; Department co-sponsored Conference on Religion and Public Schools Oct p 24
Religious Press—*See* Associated Church Press
Research and Survey, Department of—Survey of Chinese Churches in America Apr p 13; pic and bio of Mrs. Nishi Apr pp 16 23; cooperated in Blizzard study of parish minister June pp 12 13 23 24
Reviews—*See* Book Reviews
Revised Standard Version—*See* Bible
RIAL—*See* Religion in American Life
Rinden, Arthur O—pic and bio Feb pp 16 28; United Church Canvass Is Answer to Churches' Need May pp 7 23 24; ed "When We Give Thanks" Nov p 19
Roberts, Alcwyn L—ed "Communicating the Gospel" Mar p 17
Rockefeller, John D Jr—provided site for United Church Center June p 3; generosity re Headquarters June p 4
Rogers, Mrs William Lister—Elected president of San Francisco Council Mar p 19; organized Festival of Faith on U N Anniversary Sept pp 6 7
Romanian Orthodox Church—Nov pp 10-13
Rose, Galen Lee— Executive secretary, Sacramento Council of Churches, describes new headquarters Oct p 22
Ross, Roy G—Report to General Assembly Jan pp 15 23 24; addressed Division of Christian Education Mar p 24; trustee of United Church Center June p 4; On the Road to Greater Solidarity of Effort June p 4
Rural Life Sunday—*See* Agriculture
Russia—World Council's Central Committee approved relations with church bodies in Russia Sept p 9; Blake reports re proposed visit Nov p 17
Russian Orthodox Church—Nov pp 10-13

Sartain, Geraldine—ed A Symbol of Warmth and Friendliness May p 18; A Christian "Oasis" in Africa June pp 9 21; Those Women! Sept pp 12 13; Christian Stewardship of the Land Oct pp 3 10; The Printed Word Strengthens the Faithful in the East Nov pp 14 15 24; A Vast Power for Good Dec pp 4-6 22
Saunders, Pres Wilbour E—Hands Across the Sea Oct pp 16 17
Scott, Roland W—ed A Challenge to Christian Devotion Oct p 19
Segregation—*See* Racial and Cultural Relations
Service Men and Women—Dr Blake's visit to Far East Jan pp 12 22; Feb pp 3 7
Shacklock, Floyd—pic and bio Mar p 16
Share Our Surplus—*See* Church World Service
Sherrill, Henry Knox—First President of Council Jan p 18
Shih, Peter Y F—Survey of Chinese Churches in America Apr pp 13 27
Shotwell, Louisa R—ed Extra Friendliness for Indians Feb pp 17 18; Indian Off Reservation Seeks Acceptance Sept p 21
Silver Bay Conference—A High Point in Christian Growth June p 24
Smith, Eugene L—Vice-President Jan p 13
Social Welfare—*See* Churches and Social Welfare
Southern Office of National Council—participates in Protestant Radio and TV Center, Atlanta Feb p 9; pic Advisory Committee June p 21; Southern Office Serves United Church Effort Sept p 14
Spencer, Harry—RAVEMCCO chairman, representative at Bangkok Conference Jan p 10; visited Philippine Station DYSR Mar p 12 28
Stamats, Esther C—pic and bio June p 16
Stassen—pic Sept cover, p 2; re-elected president of International Sunday School Convention Sept pp 3 4 5 7
State of the Churches—Jan p 15 23 24
Statistics—*See* Church Membership
Stevenson, A Russell—Missionaries: India's Door Is Open Feb pp 5 26 27; director of program in Asia, CWS Oct p 13; pic and bio Oct p 14
Stewardship and Benevolence—pic and bio of Arthur O Rinden Feb p 16; ed "When We Give Thanks" by Arthur O Rinden Nov p 19; Making Their Dreams Come True by Stanley Matthews Dec pp 18 19
Stong, Leon—Food, Friendship and a Future June pp 10 11 20
Student Volunteer Movement—Organized by John R. Mott Mar p 22; "Christian Horizons" Apr p 12; Quadrennial Convention plans Dec p 21
Summer Conferences and Camps, List of—May pp 21 22 25
Sunday Schools—*See* Christian Education
Sunderlal, Felicia—Member of World Fellowship Team of UCW Jan p 19
Supreme Court Decision—*See* Racial and Cultural Relations
Syrian Antiochian Church—Nov p 10-13

Tatnall, Edith C—Overcoming Barriers between People Oct pp 12 13
Taylor, Mildred H.—"I Was a Stranger" Dec pp 11 12
"Teach Christ Now" by Fletcher Coates Sept pp 3 4 5 7
Tegucigalpa Church—Typical of Growing Ecumenical Spirit by Robbins W Barstow Sept p 20
Television—*See* Broadcasting and Films
Thanksgiving—"Share Our Surplus" observance Oct p 22; The Most Christian of Holidays by Eugene C Blake Nov p 3
Theological Seminaries—Cooperated in Blizzard study June pp 12 13 23 24
This Nation Under God by Robbins W Barstow Nov pp 4-6 13 22 23
Thomas, Robert F—Social welfare citation winner Nov cover, p 7
Those Women! by Geraldine Sartain Sept pp 12 13 22
"Thy Kingdom Come" by Nancy Lawrence Jan pp 3, 27
Tilden, Paul L—The Ex-Prisoner—Useful Citizen or Enemy? Jan pp 9 26; obituary notice Nov p 15
Trimble, Glen W—Director Community survey and research for Division of Home Missions Oct p 13
Turkey—General Board resolution Nov p 21

Ukrainian Orthodox Church—Nov pp 10-13
United Christian Youth Movement—Youth Week Jan p 8; Youth Denounce UMT—Urge Arms Reduction Oct p 9; Youth Hymn Sought Oct p 10
United Church Canvass—*See* Stewardship
United Church Center—*See* Headquarters
United Church Men — Hawkins addressed General Assembly Jan p 6; section on lay leadership in Message of General Assembly Jan p 20; sponsors National Christian College Day Apr p 22; pic of UCM Citation to Eisenhower June p 20; ed Spotlighting Christian Fellowship Oct p 20; support of church-related colleges Oct p 21; Board of Managers Dec p 12
United Church Women—Cited at General Assembly for educational TV work; world tour announced Jan p 19; sponsor one-act play "Point of Beginning" Feb p 21, Mar p 23; world fellowship team commissioned Feb p 21; study 'The Responsible Christian Family" for May Fellowship Day Mar p 23; pics, report of world fellowship team May pp 3 24; pic and bio of Esther Stamats June p 16; Those Women! by Geraldine Sartain Sept pp 12 13 22; Women from Far Corners of World Will Be at Cleveland by Helen Baker Sept p 23; pic and bio of Edith L Groner Oct p 14; "Citizens in Action" broadcasts Oct p 25; Report of Assembly Dec pp 4-6 22
United Nations—*See* International Justice and Goodwill
United Student Christian Council—"Study, Reconciliation Stressed by Student Christian Movement," by David Willis Oct p 9
Universal Military Training—Approved by General Board Apr pp 3 20; UCYM Denounces UMT Oct p 9
Upper Room—20th anniversary Mar p 22; Christian Fellowship Award given to Margaret Applegarth Oct p 26

Van Kirk, Walter W—Addressed Churchmen's Seminar Mar pp 20 21; ed The United Nations Tenth Anniversary June p 17; read General Board statement at San Francisco U N Festival Sept p 7
Van Vlack, Philip—Seminar on Christian Farmer and His Government Mar p 21
Veh, Raymond M—"We Are Brethren" Apr pp 6 7 20
Villaume, William J—ed. Bingo and the Churches Mar pp 17 18; outlined studies in social welfare Apr pp 5 22

Wagner, Edmund F—President board of trustees United Church Center June p 3
Wagner, James E—Vice-president Jan p 14
Walker, H Torrey—Vice-president Jan p 14
Washington Office of NCC — Sponsors Churchmen's Seminar Mar pp 20 21
Webb, Muriel—Should Church Social Welfare Chart New Course? Sept pp 10 11
Weigle, Luther A—Reports on RSVB's third birthday Oct p 21
West, Dan—Founded Heifer Project June p 10
Whitehouse, Albert—Vice-President Jan p 14
Willis, David—Study, Reconciliation, Stressed by Student Christian Movement Oct p 9
Wilson, Charles E—Treasurer of NCC Jan p 11
With a Dutch Accent by Howard S Hageman June pp 5-8 20
Women in the Churches—*See* United Church Women
World Community Day—*See* United Church Women
World Council of Churches—Dr. Cavert at Johannesburg Conference on Tensions in Africa Feb p 13; John R Mott honorary president 1948-54; ed Ecumenical Education, by Leila Anderson Apr pp 17 18; Making Evanston Local May p 18; Central Committee at Davos Sept p 9
World Day of Prayer—*See* United Church Women
World Literacy and Christian Literature—*See* Foreign Missions
World Order Day—*See* International Justice and Goodwill
Worldwide Communion—*See* Evangelism
Wyker, Mrs James D—Cited at General Assembly for educational TV Jan p 6; NCC vice-president Jan p 25; to lead world tour Jan p 19; in Australia Apr p 12; addressed International Sunday School Convention Sept p 4

Yearbook of American Churches—*See* Statistics
Young Women's Christian Association—The YWCA—A Prayer Circle That Encircled the World Mar pp 10 11 15
Youth—*See* United Christian Youth Movement

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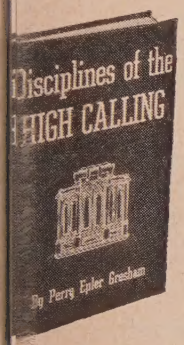

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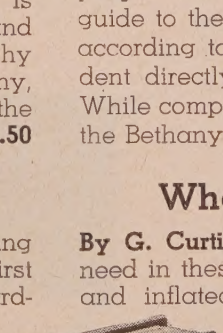

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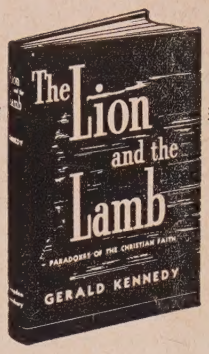

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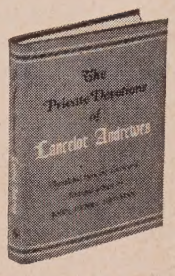

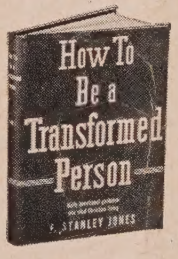

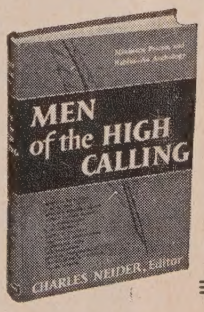

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